

THE PRACTICE OF POLICY.

Written by *Lodowike Lloyd,*
Esquire.

*Qui fonteam fodit, incidet in eam: & qui laqueum
ponit, peribit in illo, Eccle. 27.*

Qui dissipat sepem, mordebit eum Coluber.



Imprinted at London by Simon Stafford, dwelling in Hosier lane, neere Smithfield.

1604.

THE PRACTICE OF POLICE

Written by
Edmund

Esq. Barrister at Law,
and Member of the Council of the Inns of Court.

Second Edition, with Corrections.



Printed and sold by
J. B. L. and J. B. L.

1704

**To the most high and mighty
Prince, James, by the grace of God,
King of England, Scotland, Fraunce
and Ireland, &c.**



CRATERS contending with *Ephession* (most gracious Prince) which of them two loued *Alexander* best, appealed to the king for iudgement, who iudged that *Craterus* loued the king, and *Ephession* loued *Alexander*: but both alike loued *Alexander* the king. So the Brytaynes and the

English loue your Maiesty in like sort, that you can hardly iudge which of them loues you best, vnlesse you do as *Alexander* did, to iudge the English as *Craterus*, & the Brytaynes as *Ephession*: but both Brytaines & English with equall loue and loyalty loue King *James* alike, that all hauing the like cause of ioy, all should so reioyce to enjoy such a Iewell, that in one day enriched England & Ireland with a king, and the whole Empire of Brytaine with a Prince, to whome it was referued and continued from *Brutus* the first King, to your Maiesty the second King, not as to a stranger, but to a iust & a lawfull king of the stocke and linage of *Brutus*, to succede and sit on *Brutus* seat 2800. yeeres after *Brutus*, where your Maiesty may better say then *Cesar*, *Veni, vidi, vici*, for that you haue conquered Time, came to your owne kingdomes, and may see in your selfe such a succession, that neyther the Macedonians, who much bragged of their *Hercules*, whose lyne ended in *Alexander*: neyther the Romanes, who much gloried of *Gens Iulia*, whose stocke extinded in *Nero*: nor any nation vnder heaven (which can boast of their antiquities most) can say so much.

The Scythians with their Acornes in their heads, and the Athenians with their Grasshoppers in their haire, may wel bragge of their Acornes and Grasshoppers, but not of the like Empires; for as *Anaxagoras* layd to *Percles* of the Em-

The Epistle Dedicatory.

pire of Greece, so *Cratippus* spake to *Pompey* of the *Romane* Empire, that periods of times are limited.

Embrace you therefore (most mighty Prince) the great blessings of God, which so embraced your Maiesty, & elected you King, to gouerne his people, and to maintayne his lawes, without which, neither king nor kingdome can stand, for that is the rich Tablet, which *Moses* brought from Mount *Sinay*, to set about *Israels* neck. It is that long ladder, which *Jacob* saw in his dreame at *Bethel*, that reached frō the earth into heauen: and it is that bright-shining Starre, which guyded the kings from the East, vnto *Christ* at *Bethlehem*.

The only Pearle that we should buy, and the only Iewel that wee should weare, not as gards on our garments, or frontiers on our foreheads, as the Iewes wore *Phylacterium*, but rather printed in our hearts, where we ought to giue thanks for our King, which for 50. yeeres haue bene without either King or Prince, and now wee enioy a King, a Queene, a Prince, and Princes, with no lesse blessings by the comming of your Maiesty ouer the riuer *Tweede*, from *Scotland* to *England*, to incorporate both to the ancient name of great *Brytaine*, then by the comming of *Israel* from *Mesopotamia*, ouer the riuer *Jordan*, to alter the name of *Canaan* into *Iuda*; whose posterity, as they were wrought on *Aarons* gariment, to remember *Israel*, so your princely progeny may bee sure set on the vnseamed coate of *Christ*, to remember the house of *Jacob*.

Your Maiesties most bounden
and dutyfull seruant,

Lodowike Lloyd,



THE PRACTICE OF POLICY.



Heodericus, King of the *Gothes*, began *Theodori-*
his letter, to the Senators of Rome, *cus.*
with a sentence of *Plato*, That Nature
might sooner erre, then a Prince to frame
a Common wealth unlike to himselfe. It
is most true, *Imperium ostendit virum*,
for such as the Magistrates are, such
are the people: such as the Prince is, so are his subjects:
and that was the cause, why *Cyrus*, King of Persia, was *Cyrus.*
so much honoured among the Persians, for his wise
lawes, graue gouernment, and great policy, in enlarg-
ing the Monarchy of Persia, in so much, that hee that
resembled *Cyrus*, if it were in any part of his body, or
had but a crooked nose, like *Cyrus*, hee was so esteemed
and made much of, in all Persia, as hee should haue fa-
uour shewed him in any place, and in euery company. *Leuin. li. i.*
And so hee that had but a long head, like *Pericles*, in *cap. 15.*
Athens, his cause should be heard before the Iudges of
Areopagites, or before any Magistrates, in the Court
Prytancon, free, & before other. Such was the law and
fauour of the people towards *Pericles* in Athens, and
towards *Cyrus* in Persia, that the Midwiues, and Nur-
ses, both in Asia, and in Greece, had in charge giuen
them by the parents, to do their best induor to frame

B

and

Cyrus.
Val. max. l.
9. ca. 14.
Plin. li. 7.
cap. 12.

and to mould their young infants, like *Cyrus* in Persia, and like *Pericles* in Athens: yet few (though the Nurses did their indeuours) were found in Athēs, like *Pericles*, vnlesse it were with a long head: and fewe, or none, were found in Persia, like *Cyrus*, vnlesse it were with a crooked nose. This kind of likenesse is found in many. So was *Artenon* like to *Antiochus* the great: and *Magenis*, a Cooke, like to *Strabo Pomp.*

Alex.
Hect. and
Pomp. O-
pisthocoma

And therefore that noble Roman, *Pompey*, being yet but a very young man, (hearing by common report, that he much resembled *Alexander* the great, in countenance, gestures, and outward behauiours, but specially likened to *Alexander*, for the growing of his hayres vpwardes vpon his forehead: in which some write, that *Alexander*, *Hector*, and *Pompey*, much resembled one the other:) this noble Captaine, I say, esteemed little to be like *Alexander* in externall forme and frame of his body, but he exercised, how he might imitate *Alexander*, to be like to him in qualities, and actions of the minde, *Non ex apparatu, sed ex animo reges*: so that he imitated *Alexander* in valour and magnanimitie of minde, and not in forme of his body.

Pompey.

By such meanes, *Pompey* became afterward to bee compared, and was called *Pompey* the Great, after hee had subdued *Sertorius* in Affrica, as *Alexander* the great was called in Persia, after he had subdued *Darius*.

This was a more laudable imitation in *Pompey*, then in the great men and Captaynes of Macedonia, who would wish nothing more then to bee called *Opisthocoma*, for so the Grecians called *Alexander*, for that his haire vpon his forehead grew vward: but good Captaynes must not be like the Macedonian Captaynes,

fol-

following onely *Alexander*, to be called *Opisthocomæ*: but like *Pompey*, imitating *Alexander* in greatnesse and valour of minde. There were many *Opisthocomæ* in Macedonia, & yet not one like *Alexander*: many crooked noses in Persia, but not one like *Cyrus*: & many that had long heads in Athens, and yet not one like *Pericles*.

Aristotle the Philosopher writ vnto his M, the great *Alexander*, of another likenes that should be in a Prince; that it was more Princely for a King, to haue a noble mynde endued with noble vertues, then a gallant body furnished with gay Garments, like *Demetrius*, who had more care of his Astrologicall cloake, then of his Kingdome, to hang the world on his backe, then to thinke in his minde of his people: Like *Nero*, who ware no Garment twise, but dayly new-inuented Garments. Or like *Caligula*, who ware *Sacras Deorum Vestes*, to set foorth the greatnesse of his Authority. These were *Reges ex Vestibus, non ex Virtutibus*: For the most part of Heathen kings, studying how to please the people with outward shew and pompe, would paint their faces and anoynt their eyes, to seeme to bee of greater Maiestie with their Subiects.

So the Kings and Peeres of Ethiopia, were wont to bee anoynted with Vermillion, that they might seeme young and fayre, to be amiable vnto the people.

The Kings of Assiria vsed to anoynt their eyes and to paint their faces, with like policy, to entise blind and comon people to esteeme them rather gods then men, according to king *Cyrus* Decree, for that they held their Crownes vnder *Cyrus*: For then the Persians had all other kings vnder their obeisance, as the Romanes had after ward: And therefore *Cyrus* made a Lawe, that the

ΒΑΣΙΛΕΥΣ
ΠΟΥ ΤΗΝ ΑΥ-
ΧΗΝ ΕΙ ΧΕΙΝ,
ΟΤΙ ΑΡΙΣΤ.
ΠΡΑΞ. ΑΔ
ΑΛΕΞ.
ΠΛΗΝ. ΙΝ
ΔΕΜΕΤ.

Alex.
lib. 6.
cap. 6.

great Kings of Persia, in any Feast or Triumph, should anoynt their faces *adipe Leonino*, that they might seeme more manly and more Princely, to allure the people to accept their greatnesse, and to admyre the Maiestie of their presence.

*Augustus
Cesar.*

They write, that *Augustus Caesar* was instructed with *Cyrus Lawes*, for in his third Tryumph he vsed the like: whether it was for loue or for feare, his countenance terrified the Army of *M. Antonius* in the Battayle of *Actium*.

And yet among these Heathens, there were many that despised those externall shewes and pompe.

Such a one was *Agessilaus*, among the Lacedemonians: *Epaminondas*, among the Thebans: and *Fabircius*, among the Romanes.

*Germani-
cus.*

It is historied, that *Germanicus* the Emperour was so amiable and louing in sight, because in sight he seemed so plaine a Prince in Apparrell, so plausible & so gentle in speache, for that hee was a singular wise Prince, that they that saw him and heard him, were so addicted vnto him, that he was so beloued of his Subiects, so magnified of his Nobles, that it was neuer heard, that *Germanicus* was eyther hated of the one, or enuied of the other: Such is the force of Vertue, *Si cerni potuit oculis*, sayth *Plato*, that it would mooue much affection and loue in men by looking: the like sayth *Cicero*: the Report of vertuous men whom wee neuer saw, doeth breed such affection, that good men are desirous to see them.

*Cic. de nat.
Deo, li. 1.*

*2. Chron.
14. 13. 14*

The presence of a good and a godly Prince is great, and so great, that the Prayer and presence of king *Abia* ouerthrew 300000. *Israelites*: The Prayer and presence

sence of king Afa, ouerthrew *Zerath* the Ethiopian king with his great Army of ten hundreth thousand: and therfore *Antigonus*, hearing one of his Lieutenants and Captaynes saying, that the enemies (king *Ptolomey* his Army) were more in number then they, *Antigonus* seemed to bee angry and said, How many dost thou number me for?

Επὶ αὐτὸν
παρῶντα
πρὸς τοὺς,
Πλάτ. in
Ἀποφθ.

Alexander was euer wont to say in any danger, by Sea or by Land to his Souldiers: *Alexander* is heere: *Habetis Alexandrum.*

So often would *Cesar* say in any peril, Ye haue *Cesar* & his fortunes with you: so he said to *Amyclas* his pilot.

It was an vsuall speache of the people of Sparta, to aske where the enemies were? and not to aske, how many they were?

But we leaue those Princes to Fortune, *Qui plura Fortune quam virtuti tribuunt.* The greatest praise and commendations of Christian Princes must not be attributed to the Actions of Fortune, as the Heathen Princes doo, but to the benefites of Vertue, who by the greatnesse of their wisdom and vertue, haue their authority from God. For the Crowne, the Scepter, and the Kingdome it selfe is from God, who made them so great, that he called them Goddess, saying: Ye are Gods on earth: but how? *Pietate et iustitia*, saith *Augustine*. And so in *Plato*, a King is called, *Deus quispiam humanus*; and yet in *Homer*, a King is called but *Pastor populi*: and the King of Kings, is called the great Shepheard: for a king ought to haue as great care ouer his people, as a shepherd ouer his sheep. *Adrian* the Emperour said, *Rempub. non esse suam, sed se Reip.* For as without a King, neither towne, city, country or kingdome can stand:

Ποιμὴν
τῶν λαῶν.

simili

Οσις μὴ
βελτίων
τῶν ἀρχόν-
των:
Xenoph.
ped. 9.

so ought a King to gouerne and rule his subiects, that he may deserue the name of a King, & not of a Tyrant: for it is fit, saith *Cyrus*, that a Gouvernour must farre excell those whom he gouerneth in vertue & wisdom. Such as *Caleb* was with *Iosua*, and such as *Iethro* was with *Moses*, and such as *Nathan* was with *Dauid*: If such wise Counsellers attend vpon Kings in Court, that Court shall flourish, and that Common-wealth shall prosper.

Σὺν σοί,
πύτνια θεά
Ἔκκ. Odyss.

Dions
speech of
Plato.

3. Reg.
cap. 12.
Good coun-
sell.

Wise men in Court with Princes, are as Preseruatues kept for a sicke body. That made *Salomon* to aske for wisdom onely to gouerne his people. That made *Ulysses* to crie out in *Homer* to *Minerva*, *Si te Diua Minerva utar*: If I can haue thy company, O Goddesse, I esteeme not who wil be against me. That made *Pericles* to forsake his youthfull companies, & to haue sage and wise men about him, whē he in *Athens* succeeded *Themistocles* in publike gouernmēt of the *Athenians*: And that made *Dion* to speak of *Plato*, hauing had prooue of *Platoes* wisdom & counsell, *Malleum unum Platonem, quā mille Antimachos*: For *Plato* gaue such counsell to *Dion*, not to please, but to profit *Dion*. Such counsell gaue *Solon* to the *Athenians*, *Non quā suauissima, sed quā optima*.

But good counsel is often reiected. *Jeremy* gaue good counsell to King *Zedechias*, but hee reiected it. *Lot* gaue good counsell to the *Sodomites*, but they regarded it not. The *Elders* of *Israel* gaue good counsell to *Rehoboam*, but hee esteemed it not. Wisdom crieth out in the streets, & offereth her seruice free vnto Princes, and yet some Princes regard her not: But truly that Prince is happy, where wisdom may say, *Habito in consilijs*: That wisdom guided *Nathan* in the *Ark*: that wisdom

wisdome instructed the Patriarkes before the Law, to liue vnder the Law.

Iephtha shewed himselfe a wise man, and gaue wise counsel to his Captaines, how they might find out the false Ephramites from the true Israelites, by pronouncing of the letter *Shiholeth*; and that before the Ephramites should passe ouer Iorden, lest they should gather head against the Israelites againe. *Iephtha.* *Iud. 12.*

Great wisdome it is to looke in time to such, and to cut off the heads of them that would willingly haue many heads like Hydra. I wish there were no heads of Hydra yet lurking in any English Lærna.

Thus was *Iephtha* called from the land of Tob, and *Gedeon* from the Barne-threshing, to kill and destroy these wicked Madianites, and false Ephramites, which were scattered and dispersed into all partes of the world. *Gedeon.*

Was not *Dauid* called frō a Shepheard, to be anoynted king in Israel by *Samuel*, while yet *Saul* liued, for the finnes of *Saul*, and to ouerthrow the house of *Saul*, for all the practice and policy of *Saul* to the contrary? *Dauid, a Shepheard*

Was not *Ieroboam*, the seruant of *Salomon*, called & anoynted king in Israel, by the Prophet *Ahias*, in the time of *Salomon* & of his sonne *Rehoboam*, and to take ten of the twelue Tribes from *Salomon*? And was not *Iehu*, from a soldier, called and anoynted king by *Eli-zeus* seruant, while *Achab* yet reigned in Israel, to destroy *Achab* and all his posterity, for the Idolatry of *Achab*. The iust iudgement of God against wicked Princes. And so in other like practisers, that seek by policy to ouerthrow kingdomes. *Ieroboam, a seruant.* *Iehu, a soldier.*

saul, with all his policy, with his sonnes, his seruants,

and his daughter that he married to *Dauid*, onely to deceiue *Dauid*, could not preuent *Dauid* of the kingdom. It was the purpose of God.

Salomon, for all his wisdom and royalty, and his friends, could not hinder *Ieroboam* his seruant from the kingdom. It was so determined.

Achab, with all his gods and Idols, could not preuent *Iehu*, nor take reuenge vpon *EliZeus*, no more thē *Benhadad*, king of Syria could feed his wrath vpon *EliZeus*: no policy, no practice, no counsel against the Lord.

EliZeus, looking in the face of *Hazael*, said, that hee should be king after *Benhadad* in Syria, & withall wept, knowing how he would strangle his master *Benhadad*, the king, and how Tyrant-like he would plague Israel, during the time of his cruell gouernment. Many had cause to weepe, if men knewe, as *EliZeus* did, what policies are practised in many mens hearts.

*Osiris his
scepter.*

And therefore had olde *Osiris*, king of Egypt, the likenes of a mans eye in the vpper end of his Scepter, to signifie, that kings should be circumspect and wise, to see vnto the policy and practice of wicked men: for against such wise and godly Princes, no policy can preuaile, no more then a little cloud can darken the brightness of the Sunne. And as the Sunne with his brightness lighteneth all the Sky, so doth a vertuous Prince with his wisdom, his subiects: for so *Aristotle* sayth, *Vnica & sola virtus Principis, prudentia*: The only vertue of a Prince, is to become wise, & to chuse such wise Counsellers, as *Moyse* did of graue & godly wise men (which counsell was called, *synadrium*) to help & to ayd him in the gouernment of 600000. men, & that in a wilderness.

и ερεμιας
αρχοντος
αρητη μουν.
3. Polis.

By counsel, Commonwealths & Kingdomes stand:

So

So in *Salust* it is sayd vnto *Cæsar*, *Quò magis Imperium, et maior cura*: So long shal kingdoms prosper, while good Counsell gouernes: *Dum apud eos vera consilia valuerunt*: For (sayd *Plato*) All good and godly Counsayles are sacred, according to that which *Christ* sayd: Where two or three are gathered in my name, there am I among them. It is neyther, sayd *Scipio* to *Micipsa*, strong armies, treasures, nor goldē Scepters that uphold kingdoms, but truth, wisdom, and Counsayle. So *Aristotle* sayth vnto the great *Alexander*; that Counsell is most diuine in matters of states: for that hee was euer careful to haue *Alexander* gouerned by counsaile, knowing well the greatnesse of his minde, & the conquest which he took in hand; Many perish for want of counsayle, and many more for not accepting of counsell.

Wise counsayle and the reward thereof, was more giuen in *Sparta* to the Captayne that subdued the enemyes by policy and counsell, then by the sword: for that attempt, sayd *Augustus*, is not to bee enterprised, where more feare is in losing, then hope in getting the victory.

The *Carthagineans* so esteemed wise counsell, that if any of their Captains had done any thing but by wise counsell, though they had obteyned great victories, the law in *Carthage* was, that they should die. Great Captaynes wanne more by counsaile, then by the sword: *Plura consilio, quàm vi magnos Duces perfecisse*. Wise Princes must be like *Ianus*, looking backward as well as forward.

It was *Sertorius* saying to *Pompey* the great: *Quod respicere magis, quàm prospicere oporteat Ducem*. That a wise Gouernor looketh backward as well as forward: But

C

Ambition

επειδὴ ἅλλῃ
θῶς ἐστὶν ἡ
συμβολία.

Pro. 20.

Τὸ βουλευ-
εσθαι, παρὲ
τῷ ἀνθρώ-
πῳ θεύτα·
τὸν ἐστὶ
Ἀριστ.

Rhet. ad

Alex.

Suet. cap.

25.

Ἀυγούστου
ῥήματα.

Tacit. II.

Ann.

Δεῖ κατὰ

τινὲς πολλοὺς

ἢ κατὰ πρῶτον

σπουδὴν βλέ-
πειν.

Plus, in
Sexto,

Ambition sayth *Seneca*, neuer looketh backe, but forward, how hee may entertheyne factious and seditious men to hold him vp. They neuer thinke of their owne liues, when they imagine to preuent others of their liues: Sedition therefore is as dangerous to Kings in their kingdomes, as to Commaunders in Field in the Army. For so *Seneca* said, *Idem ins habet aduersus imperia, atq; aduersus imperantes.*

Seccio. 2.

Oros. lib. 5
cap. 21.



SERVIVS GALBA, vnder pre-
tence of doing of some great good vn-
to the Lusitanians, assbled the chiefe-
st men, & the gallantest Youths of three
great Cities, to the number of seuen
thousand, whome hee most treche-
rously and falsly slewe: which mooued great Sedition
and tumult in Spaine against the Romanes.

Hasdrubal, intending, vnder the colour of hunting,
to inuade Numidia, being resisted by the Numidians,
told them hee came but to hunt Elephants.

By the like policy of hunting, *Hannibal* got Tarentū.

Gen. 10.

Such a hunter was *Nymrod*, that hunted kings and
kingdomes, and therefore he was called, The mighty
Hunter.

Ninus was a great hunter of kingdoms & countries.

So may it be said of *Cyrus* and of *Alexander*: so great
hunters were they, that they died in their hunting out
of their kingdomes.

Plus, in
Sexto,

Hunting is a military exercise, which made *Sertorius*

to vse hunting, and to trauaile the hard rockes of Africa; and that he and his soldiers thereby might better indure labour and payne against the Romanes, hee acquainted them so much with hunting, that they were able to sustayne any hardnesse.

The cause therefore why *Brasidas* compared hunting to warre, was, for that the like stratagems are often inuented and executed in warres against soldiers, as the Hunter doeth against diuers kinds of beasts, specially in *Venatione Circensi*, at Rome; or in hunting of Elephants, Lyons, Tigers, and such other wilde beasts, where the policy and stratagems of the Hunter, as the force and courage of the soldiers, must be.

Mithridates, King of Pontus, to auoyd the snares & dangers of the enemy, gaue himselfe so to hunting, that hee neither vsed City, Towne, or any houses for seuen yeres together, so that by such paynefull exercise he held tack with the Romanes for forty yeres. That was the cause why *Cato* preferred hunters and laborers fit for warres, *Ex venatoribus & agricolis milites strenui gignuntur.* *lust. li. 37.*
Cato de re rust. lib. 1.

We read in *Xenophon*, that young Gentlemen were brought vp, first in hunting, to make them more strong and more able to indure the warres.

Plato maketh mention of three kinds of hunting, *Aquaticilia, volatilia, ac terrestria*; but he much commendeth the last, *Quadrupedia venari.* *Pla. de leg.*

This kind of hunting, *Adrian* the Emperor so loued in his youth, that hee could spare no time about his owne businesse, vntill he was better perswaded by his counsell.

So lawdable was this exercise, and very necessary

to souldiers, that *Maximinus* the Emperour vsed Ro-
mane Legions to hunting.

Suet. in
Dom. ca. 4

Domitianus a great Hunter, is much praised in *Suetonius*, and for nothing else, but for hunting; and yet he hunted in Rome, as *Hasdrubal* did in Numidia, that all Rome might be his Fermors & Tenants, and so to bee called *Colonia Domitiana*: that was the secret practice of *Domitianus* hunting.

Suet. in
Oct. ca. 45

Probus the Emperour, is reported to cause his soldiers to plucke vp yong Okes by the roote, and to make the Theaters so large and wide, set and compassed with branches and boughes, that it seemed rather a Forrest, or a Parke, then a Theater, that sometime a thousand Estriches, a thousand Harts, a thousand Lyons, a hundred Stagges, & such other fierce beasts of Libia, were there hunted: so that such hunting was called, *Circen-ces venationes*, & often vsed of the Emperors of Rome: infomuch as they made Theaters round before, to see playes: and afterward, the Romans made them Amphitheaters long & wyde, to see hunting; that by hunting with beasts, they might the more bolder, and with lesse feare, fight with the enemy.

Xenophon wrote a whole Booke in praise of Hunting, wherein he named the greatest Kings and warriors of the world, as *Achilles*, *Cyrus*, *Alexander*, and others.

But many of late, practised the like policy, not onely to hunt Elephants, but Lions and Vnicornes.

In Mount *Parthenius*, there was a Temple dedicated to *Pan*, and therein was a place named *Aula*, as it were a Sanctuary to all kinde of Beastes being hunted eyther by Lyons, Beares, or Wolues: if they could recover this place A V L A, they were safe: and no further

thence

ther might they be folowed by those Lyons, Beares, or Wvolves. Such credit had they in their god *Pan*, that he could saue all Beastes that fled for succour thither, whether they came from Spaine, Italy, or from any where else.

In *Aetolia*, there was a Wood consecrated to *Diana*, that Dogges hunting after any Beast, when they came *ad lucum Dianæ*, the sacred wood of *Diana*, they staid and could hunt no further. *Alex. lib. 4. cap. 2.*

Aristotle writes of the lyke place in the Mountaine, which the Greekes call *Menalus*, to which place if any wilde Beastes were hunted by Dogges, and could reco- *Menalos.*
uer this mountaine, they were safe as though they were in Sanctuary; the Dogges neyther could nor would follow any further.

Some kinde of Dogges there are more bloody, that will so follow their game, that neither the Temple of *Pan*, nor the sacred wood of *Diana*, nor the mountayne *Menalus*, nor yet *Aula Regia*, can stop their eagernes, like the Dogges of *Actæon*, that wil deuoure their owne Master.

These be the seede of *Caligula*, that seeke not onely to cut off the necke of Rome at one blowe, as *Caligula* wished, but the necke and head of England, Scotland, and Ireland.

These be the broode of Centaures, that dippe their weapons in the blood of *Nessus*: These are they that conceiue mischiefe, and bring forth iniquity.

These be they (sayth the Prophet) that hatch Coc- *Esay 59.*
katrice egges, and hee that eateth of their egges, dyeth, and that which is trodden vpon, breaketh out vnto a Serpent, and becommeth a more deadly Serpent, then

the Serpents of Arabia or Africa, whatsoeuer is come from them, is poyson, and bringeth death.

Esay 59.

These wicked ones, are like the raging seas that can not rest, whose waues cast vp nothing but myre and durt.

These wicked men be they that weaue the Spiders webbe, and yet shall not they couer themselues with garments of their owne labour.

Ierem. 13.

Their Lawes, their peace, their sayre words, & their fowle hearts, are nothing els but *Ins sine Iure in Armis*: and therefore, it was the wish of *Apollonius Thiananus*, to know good men and to auoyde euyl men, who can not change their accustomed wickednes, no more then the Blacke-more can change his skynne, or the Leopard his spottes.

Vig. lib. I.

cap. 10.

Diodor.

lib. 17.

Next Hunting is Swimming, accounted for a Military exercise, both to swymme to the enemy, as also to escape from the enemy by swymming, as *Caesar* did in the Warres at Alexadria, whē he followed after *Pompey*.

Alexander, at the Riuer *Acinaces*, when there was no hope of helpe to saue his life, put off his Armour vnto his shirt, and made himselfe ready to saue his life by swymming.

Great ouerthrowes haue bene giuen to those that could not swymme, as *Nicias* the Generall of the Athenians, at the Riuer *Asinarus*, where many of his souldiers, for want of skill to swimme, were slayne in the Ryuer by the Siraculans. And this want of skill in swymming, often hindered *Cyrus* and his souldiers in many enterprises, as *Xenophon* sayth.

Section

Section 3.



PVLIVS SCIPIO in Lidia, after continuall fowle weather day and night, and *Antiochus*, when he thought to relieue his wearied and wet souldiours, were then set vpon and ouerthrowen by *Scipio* and his Army.

We read that *Hanibal*, after that he was dryuen out of Affrica vnto Asia by the Romanes, taught the kings of Asia all policyes and stratagemes, and counsayled *Antiochus* the great, in his Counselles against the Romanes, to throw great vesselles full of quicke Vipers into the ships of the enemyes, that the Romanes, being frighted with these Vipers, might be hindered of their fight, and daunted of their courage.

Vid. Hanibal lib 1. cap 5.

So did *Antiochus*, who imitated *Hanibals* counsel, but to no effect.

So did *Prusias* king of Bythinia, but to no effect; for victory commeth from the Lord.

I commend both *Antiochus* and *Prusias*, in following *Hanibals* directions against the Romanes, being their enemies: for these were lawfull stratagemes to be vsed against enemies: but to throw these Vipers into the faces of our friends, yea, into the faces of Kings & Princes, vnto the destruction of our country, this is the practise of Sathan and of his souldiers, who euer haue bene most seditious in all good common wealths, farre worse then the Snakes of Syria, which will not bite their countrymen in Syria, though they find them out sleeping: but better & fitter to be likened to the Scorpions in the mountaine *Altemus* in Caria, who are pernicious & most perillous to their countrymen, sparing

The snakes of Syria

none, yet to straungers neuer hurtfull.

*Sedition
betweene
the Iewes,
and the
Graecians
in Alex-
andria,*

As in Alexandria, between the Iewes and the Graecians, such seditions grewe first by priuate men, that it came to publike warres after. Between the Samaritans and the Galileans grew such sedition, for that the Samaritans wold not suffer the Galileas to passe through their territories vnto the feast at Ierusalem, according to the custome of the Iewes. Such slaughter and murder grew between the Iewes and the Samaritans, that neither *Camaus* the Romane President, neither *Numidius Quadratus* the President of Syria, might quench this furious rage & sedition between the Iewes and the Samaritans. One sparkle of fire burneth a whole Citie: & one seditious man is dangerous in a cōmonwealth.

*Front. lib.
4. cap. 7.*

And therfore, the Athenians vsed lawfull policy, to preuent their enemyes the Lacedemonians, arming a certen number of men in Garments like women, vpon a solemne feast day which the Athenians kept to *Minerva*, out of Athens: the Lacedemonians (supposing to find them for their slaughter, were preuented with this stratagē, for women, they found men, armed with weapons, vnder the forme and shape of women, and were thereby ouerthrowen by the Athenians, and forced to returne with strokes to Lacedemon. A lawfull practice of policy to preuent knowen enemyes.

Ind. 20.

God taught the Israelites a stratagem, after they were ouerthrowne twise, the third time to ouerthrow the Beniamites.

So with the like policy, was *Sempronius Gracchus* with his Romane Legion by *Vaccei*, a people in Spaine, put to flight, by putting the most valiantest men they had, in womens apparell, in Chariots and Coaches; the
Romanes

Romanes imagining them to be women, supposing to haue a great prey thereby, came as though they should easely take the away into their campe: but the Romans were forced to retyre to their Campe with losse, & not with gayne, which they looked to haue. Such practises are often vsed, & often preuēted by the enemies; but to practise any policy against our coutry, was euer odious.

Phocion, a man of good estate, & of best desert among the Athenians, who had bin in times past Generall for the Athenians, yet being condemned of some suspected treason, might not bee buryed in Athens, but was carryed out of *Attica terra* to be buryed. It was not hard in Greece to finde out such practisers, for that all the Cities in Greece were so enuious one vnto another, that they practised nothing else, but to destroy one another.

*Val. lib. 5.
cap. 3.*

Milciade, the Athenian, who wan such great fame by killing many thousand Persians at the batel of Marathō, yet being dead in prison, suspected of treason, his sonne *Cymon*, that renowned Grecian, became most willingly a prisoner for his father, to haue his buriall in Athens: of which, *Cymon* would often brag, that he obtained his fathers Patrimony, *Carcerem et Catenas*: for there was a Law in Athens, that if there were any, *Qui de Repub. malè meriti sunt*, which might not bee found true vnto their Countrey, they should dye in Athens, but not be buried (according to the Law) at Athens. So horrible is treason, and so odious were Traytors in Athens.

Such a Law was in Egypt against their kings, that if they should offend in any great capitall crime against the publike state, they should giue accompt before the thirty Iudges of Egypt, before they should bee

D

buried

Diod. lib.
2. cap. 1.

buried in Pyramides: which was the most odious thing in Egypt, for their Kings to want burial, and therefore, *Simandius*, an ancient king, had a rich Tablet hangd vpo his brest, whereon was set the picture of Iustice; which Monument, after his time, *Simandius* left to his posterity, the kings of Egypt, that they might be put in mind, by looking vpon the picture of Iustice, to do iustice.

Ierc. 40.

Wicked *Ishmael*, practising treason, came to *Godolia*, whom the king of Babylon made Gouvernour ouer the Cities of Iuda, and *Ishmael* did eate, and was feasted at *Godolias* table, and after slewe him with the sword, and al the Iewes that were with *Godolia* at *Mispha*, of meere enuy, which is the cause of all reuenge.

Hester 2.

So the two Porters of king *Ahasuerosh*, that kept his gate, conspired against their Master, and both consented to kill the king, had not *Mardocheus* the Iew prevented it.

Haman, so enuying *Mardocheus*, that he could not abide the sight of him, practised policy, first with the king, against the Iewes, and after, he consulted with his wife, how he might destroy *Mardocheus*.

Pro. 16.

Cesar, with the like enuy, after long doubting of his marching in armes as an enemy vnto Rome, his owne countrey, yet at length being overcome with desire of reuenge, sayd, *facta est alea*, being resolu'd to reuenge his malice against *Pompey*, to plague Rome, and to punish his Country. A man (sayth *Salomon*) deuisseth a way in his heart; but it is the Lord that ordereth his doings: the lottes are cast into the lappe: but the ordering thereof standeth in the Lord.

Sectio 4.

Sectio 4.



Then *Achior* had said, that great was the power of the God of Israel, *Holophernes* and his Captaynes would haue slayne him, like the Scribes and Pharisees, who fretted and fumed to heare the people cry, *Hosanna* to the King of kings the Sonne of God. But the Lord findeth out the policy & practice of such wicked men: for so he found out the practice & policy of *Cain* (who vnder colour of walking vnto the field, did kill his brother *Abel*) by asking a question: Where is thy brother *Abel*? Indeth 5.
Math. 21.
Gen. 4.

The Lord also found out the practice and policy of *Esau* towards his brother *Jacob*, who said in his heart: *Occidam fratrem meum Jacob*. Gen. 27.

Ioseph, demaunding of his brethren, what became of their other two brethren, made *Ruben* confesse to his brethren, that the Lord had found out their wicked practice.

What treason, what murther, though long kept secret by men, but was eyther by Byrdes of the ayre, or Stones of the streete found out and defcried?

Achilles, very craftily practising policy to hide himself in a womans garment in Greece, lest he should go with *Agamemnon* to the warres in Phrygia, was found out by the policie and craft of *Ulysses*.

Ulysses likewise sayning himselfe mad (through the like policy to stay in Ithaca, with his sayre wife *Penelope*) his practice was found out by *Palamedes*. *Sic Ars deluditur arte* among men.

If practices of men by men are found out, where

shall the Traytour or the murtherer hide his practice & wicked policy from the knowledge of God?

Adam could not hide it in Paradise, nor *Lucifer* in Heauen, nor *Ionas* in the bottome of the Sea: Where shall a man flye from the presence of God, that is of a guilty Conscience?

Gen. 4.
Ionas I.

It made *Cain* to say: *Omnis qui inuenerit me, occidet me.* It made *Ionas* to say to the Saylers to *Tharfis*: *Tollite & mittite me in mare*: And it made *Iudas* to say, *Tradidi sanguinem iustum*, and to hang himselfe.

It makes a number to hang, to drowne, and to kill themselves, prouoked thereto by a tormented conscience.

For we reade both in Diuine and prophane Hystories, that more lewd and wicked men come from good men, then good men from the wicked: So that, of one *Cateline*, being a wicked man in Rome, became so many wicked *Catelines*, that Rome had too many *Catelines*, so full of spite and enuy vnto Rome, that they were (as *Salust* saith) *Impuri animi Djs hominibusq; infesti*. And so likewise, in Athens, of one hatefull *Tymon*, surnamed *Misantropos*, grew so many odious *Tymons*, that there were too many *Tymons* in Athens. But we leaue these *Catelines* in Rome, & these *Tymons* in Athens, and we wish that there were neither *Catelines* nor *Tymons* in Englad.

S. Ieromes
saying of
English-
men in
Rome.

There were at Rome in *S. Ieromes* time, certayne Englishmen, of good constitution and faire complexion: whom when *S. Ierom* saw, he said, *Isti Angli Angeli dici possunt*. How strange is it, that of that Nation, then called in Rome Angels, by *St. Ierome*, there should be now some in England, which might be called Devils, in whome are such wicked practices, and such lewd polycies, as neyther *Philip* of Macedon, against the

the Græcians, nor *Hannibal* of Carthage, against the Romanes, could exceede them with their Military stratagems, which was lawfull against forreigne enemies?

The cause, sayth *Lactantius*, of such rebellious minds in such men, was, *Non nosce supremum numen, & illud non venerari.*

*Lact. lib. 3
Iust. li. 30.*

Therefore, the chiefeft care of a good Prince, ought to bee first vigilant about Gods Service. So could *Aristotle*, the Hearthen Phylosopher say, *Res divinas, &c.* For as *Cicero* sayeth, The Romans euer supposed the serving of their gods, to be rather the cause of their Victories and Tryumphes ouer Affrica and Asia, then their strength and courage; and therefore, *Mæcenæ* wrote to *Augustus* the Emperour, to keepe and defend the Roman Religion, and the sacred Ceremonies of their countrey to their gods, and not to imitate the Egyptians, *Qui variam et mixtam religionem coluerunt*, which accept of al kind of Religion, and neuer cōsent in one: for saith *Cicero*, *Maiorū instituta tueri, &c.* It is wisdom to defend the Lawes and decrees of the Elders, and the Religion of their Countrey: which to neglect, is sacrilege.

*Δει τὸν ἀρ-
χόντα τὰ
θεῶν τιμῶν
θεῶν ὅσας
ἔσθαι.
Arist. 5.
Polit. c. II*

The Egyptians, though most superstitious and idolatrous people, yet had they in their Temples in Greek written vpon the walles, *Deus est quæ sunt, et quæ non sunt*, not much disagreeing with the saying of the Apostle, * that God was he, by whom all things were done, and in whome, and from whom all good things proceed, and without him, nothing.

*ΑΥΤΟΣ ΕΣΤΙΝ
ΤΑ ΟΥΤΑ
ΚΑΙ ΤΑ ΜΗ
ΟΥΤΑ.
Her. in
Rom. 5.*

It is not the Iuory Maces of the Romanes, nor the Ebony maces of the Indians, nor the Lyons & Beares

**Rom. I I.*

of the Babylonian, neyther the Dragons and Serpents of the Egyptian maces, that hold vp a kingdome: but the Scepter of Iustice. (*Per me Reges regnant, sayth the Lord.*)

Ουδεν
καλλιον ας-
χοντι δια-
κονουν.

The Ethiopian Kings had their Scepter made in ancient time, in forme like a plough, in signe of husbandry, which ought to be maintayned by the king vnto his people: for their kings were put in mind by their Scepters, to be carefull of their subiects, which are the strength of the king.

Diodor. li.
4. cap. 1.

And so the old Persian kings had their maces made like a spade, as the Ethiopians the plough, to put their kings in memory, that the plough & the spade are the two onely Instruments most necessary in a commonwealth to enrich a king.

Hippopo-
tamus, a
Sea-horse.
Plut. in
Alex.

Some other Heathen kings had vpon the tops of their maces, the figure of a Storke, to signifie piety and lenity in a Prince to be necessary; and vpon the nether end of the mace, the likenesse of *Hippopotamus*, that a Prince should auoid fiercenes and wrath. VVhich had *Alexander* look vnto, as the History sayth, *Nec Lysimachus Leoni obiectus, nec Chytus hasta traiectus, nec Calisthenes mori iussus*. These three great murders dimmed and obscured his three great victories ouer Asia, Europe, and Affricke, not then thinking of *Cassanders* draught.

For when *Alexander* would know of *Calanus*, the Indian Philosopher, at his death, what hee would haue *Alexander* to do for him? Nothing, sayd *Calanus*: and answered him, as the shadow of *Samuel* answered *Phetonissa* for *Saul*, I shall shortly see you. So in *Homer*, doth *Hector* say, that *Achilles* should be the next of the Greeke

Greeke Captains that should follow him: To be ignorant therefore in things to come, sayd *Cicero*, is much better then to know them.

Alexander would haue bene most sorrowfull, after he had wonne so many kingdomes, if he had knowne that he should haue bene poysoned in Babylon, before he had come to Macedonia. *Achilles* had no cause to reioyce, after his victories in Troy, if he had knowne, that he should dye in Troy, and not in Greece. Neyther *Cesar*, after hee had subdued *Pompey*, if hee had knowen that he should be slayne before the Image of *Pompey* in Rome.

Cicero being banished from Rome, by *M. Antonius*, & being very pensive & sad, the Image of *C. Marius* with the Sergeants before him, appeared as he was, whē he was last Consull, enquiring of *Cicero* why he was so sad, & how he did. *Cicero* told *Marius*, for that he was forced to forsake Rome, by meanes of *M. Antonius*. The Image tooke *Cicero* by the right hand, & deliuered him to one of the Sergeants, and willed him to bring *Cicero* to his tombe, & sayd, that there he should be comforted and relieued with great welcome. These dreaming Practisers, are often instructed by dreames, visions, and Idolatrous seruing of Images, which some haue in their houses in England, as *Alexander Seuerus* had in his gallery at Rome, the Images of *Orpheus*, of *Apollonius*, of *Abraham*, and of *Christ*: and yep these Images profit nothing, but to bring such men to *Marius* graue.

Tyberius, perceiuing that the whole Empire of Rome was weary of his life, hauing children of his owne, fearing his tyranny (by his conscience moued)

Cicero his
dreame.
De diui.
lib. 1.

Alex. lib.
6. cap. 13

should be the cause, that none of them should succeed him in the Empire, consulted with auguratio, wherein himselfe was well seene, & made supplication to his country gods, as the maner & rites of the Romans were; to give him some certain signe, who should succeed him in the Empire: being aduertised, that the first that would come and salute him the next morning, should succeed him in the Empire, caused presently *Evodus* his Chamberlain to call all his sonnes to come in to him, to preuent others: but as *Evodus* went out of the chamber, came in *Caius*, the sonne of *Germanicus* his brother, and saluted the Emperour: whereby he knew, that his diuination failed him, that none of his children should succcede, but *Caius*, his brothers sonne, according to *Salomons* saying, Man determineth, God disposeth.

Tiberius
deceived
by his di-
uination.

Many in this age would faine know the successions of Emperors & kingdoms: but they are not of wise mens opinions: *Animi morbus est de his quære*: That which is onely in God to know, is not fit for man to search: for ambitious men want no boughts to elime.

Hermes.
Τὸς Λυχίς
πονηρία περι-
δεο καλὸς
ζῆτος.

Hannibal, perswading king *Prusias* to commence warre against the Romanes, answered *Hannibal*, that hee would enterprise nothing, before hee had consulted with a Soothsayer. To whome (said *Hannibal*) *Caruncula vitulina maior, quam veteri Imperatori credere*: Canst thou beleue, king *Prusias*, rather the lyuer of a beast, or the flying of a Fowle, then beleue an olde Captaine, who had bin Generall against the Romanes 17. yeeres, who (to my losse) haue learned to be a Soldier, & can better counsell thee, then the Soothsayer?

De diu.
lib. 2.

The like saying is reported of king *Mithridates* (that in spite of fortune, after she had done what she could, sayd,

sayd, I can counsel others not to trust Fortune, though it be often true, *Rara est Virtus, quam Fortuna non gubernat.* But what is it but Superstition will do? Which made *Cato* to say and to wonder, *Quod non videret* Lib. 2. de
Aruspex, Aruspicem sum videret, that one Soothsayer Dini.
would not laugh when he saw another.

Pub. Claudius, in the first Punicke warre, jesting at so many Augurers, commaunded some Chickens that would eate nothing out of their Cage or Coupe, to be drowned in water, for that they might drinke, because they would not eat, in contempt of their Divination: but he was condemned to death by the people, for not esteeming Auguration.

For the like cause, his fellow Consull *Lu. Iunius*, to Lib. 2. de
escape the danger and wrath of the people, slew him nat. Deo.
selfe. *Athens* more superstitious then Rome, where *Diagoras*, was banished, *Socrates* poysoned, and *Timagoras* imprisoned.

Such Augurations and Soothsayings had bene in honor and worship in old time, and of such credit, that it was death among the Romanes and the Persians, to jest at it for their Magicke among the Persians, and Auguration among the Romanes, without which their kings could not be in times past elected.

Scipio and *Figulus*, because they were elected & became Magistrates, and not allowed by the Augurers 2. Divin.
Lawes, being wrongfully created, they both refused & forsooke their Offices, and were also reiected of the people.

Paul and *Barnabas*, after the restoring of an impotent cripple, being so borne of his mother, the people Acts 3.
in *Lystra* cryed out, that Gods are come downe in
the

the likenesse of men. And they called *Paul*, *Alexandrian*, and *Barnabas*, *Iupiter*; and the Priests of *Iupiter* brought Bulles trymmed with Flowers and Garlands vnto the gates, where *Paul* and *Barnabas* lodged, and there would haue sacrificed with the people.

Acts 19. In like maner, one *Demetrius*, a Syluer Smyth vnto *Diana*, stirred vp sedition among the superstitious people, saying, that *Paul* perswaded the people, not onely at Ephesus, but throughout all Asia, that they bee not Gods which are made with hands: so that the Temple of the great Goddesse *Diana*, and the Image that came downe from *Iupiter*, should be nothing esteemed, and that her magnificence, which all Asia and the whole world worshipped, should be destroyed.

In Ierusalem, their superstitious Idolatry was the onely cause of the ouerthrow of both the kingdomes of Iudah and of Israel, euery one worshipping feuerall gods of strange nations. And therefore the Prophet sayd, That the Plummer of the house of *Ahab*, & the Line of Samaria, should be stretched ouer Ierusalem, that as Samaria was destroyed with her Idols; so should Ierusalem with her Images.

*Cic. de
Diuin. 2.*

Cicero doth report of certaine Chaldean Phylosophers, being in his time at Rome, who shewed their cūning vpon three of the greatest men of Rome, of equall fortune and greatnes, and therefore, one enuying the other, much doubting one of another, cōsulted with certaine Chaldeans then at Rome, by whom they were certified in the presence of *Cicero*, that eche one of these 3. viz, *Crassus*, *Pompey*, & *Caesar*, should liue to be very old, they should dye in their houses, & should with honor and fame accomplish all their actions, wheras in truth; they

they dyed afterwards otherwise, and that out of their countrey: *Craſus* firſt was ſlaine among the Parthians, and his head ſent by *Surenā* to *Pacornī*, king of the Parthians. *Pompey* was ſlaine in Egypt, and his head ſent by *Ptolomy* to *Cæſar*: And laſtly, *Cæſar* was ſlaine in the Senate houſe, among the Senators.

Their dumme ſtratagems muſt be prevented, as *Iehu* did by the meſſenger of King *Ioram*, who came to *Iehu*, ſaying, Thus ſaith the king: Is it peace, *Iehu*? What haſt thou to do with peace, ſayth *Iehu*? come behind me & follow me. What peace ſhould be, when factious and ſeditious men beare ſway? or what peace can be, ſayd *Iehu* to king *Iorā*, whiles the whoredome of thy mother *Iezabel*, & her witchcrafts are yet in great number; whē Iudz & Iſrael agree nor in one religion? When *Ahab* and *Baals* prieſts rule Iſrael, they muſt bee prevented, as *Philip* of Macedon did the Embaſſadors of the Etoliās, who coming to entreat for peace, were kept in talking of peace, untill king *Philip* had won Thermopyla, and placed his gariſon there.

4. Reg. 9.

Front. lib.
I. cap. 4.

Theſe rebellious Practitioners haue, and alſo had their Embaſſadours alwayes abroad, to knowe if it bee peace, for them to come there, if they ſayled of their purpoſe, which ſhould more feare God in their countrey, then feare their enemies out of their countrey. But as *Benhadad* couſayled *Iehoram*, that he ſhould make ſtreets in Damasco for him & his people to dwel, as his father made ſtreets in Samaria for the Aſſyrians to dwel, ſaying, My people ſhal be thy people: So Rebels were promiſed Townes and Citties to dwell in, and therfore ſaid they: *Licetis ſibi*, to praſtice treaſon, murder and ſacriledge.

3. Reg. 20.

Many An-
tigonies in
Greece,

There were many *Antigonies* in Greece: one *Antigonus* surnamed *Gonatus*, for that one knee was bigger than another: all his care was to make both his knees of equall proportion, that it might seeme vnto the people but of one quantitie.

Πολυορκα-
ται, κεραυ-
ροι, νικατε-
τες, &c.

Another *Antigonus*, surnamed *Polyorctes*, for that he was alwayes practised busily to ouerthrow townes and cities, and to triumph in his tyranny: hee would euer boast and bragge what euill hee had done, reioycing much in titles of violence and of his conquests, as many of the Greekes were wont to do, but none of equity and iustice, but onely *Aristides*.

Another *Antigonus*, surnamed *Dofan*, for that he wold promise any thing, but as *Plutarch* sayth, would performe nothing. This *Antigonus* left more heires behinde him in Courts and in Countreies.

And there was another *Antigonus*, surnamed *Euargetes*, for that he was a beneficiall Prince & a benefactor in all Greece, and therefore his Statue was carried at Athens in the Banner of *Peplon*, with the Statues of *Iupiter* and *Mars*, in memorie of his benefits to the Grecians. Such is the continuance of a good Prince for vertues sake, and the decay of euill Princes for their wickednes.

Biodor.
lib. 17.

Cyrus, being relieued of the rude and barbarous nation, called *Arimaspi*, being in much want and great extremity of victualles, for their friendship & liberality, chaged the name of *Arimaspi*, & called them *Euargetes*.

Among many Emperours of Rome, called *Antonines*, one onely *Antoninus*, surnamed *Pius*, for his zeale and loue towards his coutry, in banishing of Vsury, & punishing Vsurers in Rome: one *Alexander*, called

Seuerus,

Seuerus, for his vertuous seuerity. The rest, as *Helio- gabalus*, *Comodus*, *Caracalla* & others, were rather Mon- sters, then good Emperours.

So much might bee spoken of the kings of Egypt, a- mong so many *Ptolomies*, fewe good, sauing *Ptol.* sur- named *Euergetes*, a benefactor to his countrey, and *Ptol.* *Philadelphos*, for his singular loue & zeale to his Coun- trey, in providing the Bible to bee translated from He- brew to Greek: yet had the other kings of Egypt, of such louing names, one surnamed *Ptol. Philopater*, another *Philometor*, as though they should reuerence and loue their parents, when in trueth, they were no otherwise but paracides and murtherers of their parents, and de- stroyers of their Countreyes.

Many Pto-
lomies in
Egypt.

The old kings of Egypt, which were in number 330. were called *Pharaones*, whose names, *Herodot.* doth not recite, because they were all called *Pharaones*, which in the Egyptian tongue, are called kings, frō *Mineus* time that builded Memphis, vntil *Salomons* time: for his father in lawe was the last *Pharao* in Egypt.

Then reigned *Nicaule*, the Q. of Egypt and Ethio- pia, who came to Ierusalem to heare & to see *Salomon*, with Camelles laden with gold, siluer and precious stones. After this Queene, the name of *Pharaotes* ended; which had continued 1300. yeres, from the first vnto the last, whose daughter, *Salomon* married.

Ioseph. lib.
8. cap. 2.
How long
the name
of Pha-
raotes con-
tinued.

Seccio. 5.



Naxarchus, the Philosopher, flattered *A- lexander* the great, when he saw him make much mourning for *Clytus*, whom in his

The flatter-
ry of *An-
axarchus*.

Diodor.
lib. 17.
Gel. lib. 3.
cap. 8.

Cic. 3.
Offic.

Antiochus
the great.

fury he flue. Art thou ignorant, *Alexander*, said *Anaxarchus*, that ancient wise men haue placed the Image of Iustice hard by *Iupiter*, that whatsoeuer *Iupiter* doeth, that Iustice doeth alwayes allowe? A small matter for *Alexander* the great, to kil *Clitus*, *Parmenio*, and *Philotas* his sonne; when other meaner men then *Alexander*, do practise their policy, not onely to kill, but also to poyson kings & princes: so was *Alexander*, that killed so many kings & princes, poysoned by his seruant *Cassander*. So should *Pyrhus* haue bin, by his Phisicion & seruant *Timochares*, who offered *Fabritius* to poyson *Pirrus*, if *Fabritius* would. But the Romane Consull sent word to *Pirrus*, *Vrbem nostram a filio Martis conditam, non venenis, sed armis bellum gerere*: That Rome was builded by *Mars* his sonne, to war with weapons, and not with poyson; concealing the name of *Timochares*, and yet warned *Pirrus* to looke better to himselfe.

Antiochus the great had a Parasite in court, named *Minio*, who flattering *Antiochus*, as *Anaxarchus* did *Alexander*, counselled him to moue warres against the Romanes, as *Hanibal* did before him, whereby he lost the name of *Antiochus* the great, in Asia and in Syria, and was driuen by the Romanes, to liue within the precinct of mount *Taurus*: so that the Romane *Scipio* wan Asia frō *Antiochus*, and was named *Scipio Asiaticus*, and not *Magnus*: for the Romanes could not abide the name of *Magnus*: So that by following of ill counsel, *Antiochus* the Great lost his Greatnesse in Asia: and *Alexander* the Great lost his life in Babylon.

The like is historied of one *Alexander Acarnan*, that contrarywise, neuer tooke counsell to take warres in hand, for that he neuer doubted of the victory, but consulted

sulted where & how he might haue money, by practising of policy.

Many do imitate this rash fellow, who to accomplish their trecherous purpose, make more haste then good speed, without regard of that which doth follow: for delays are dangerous for seditious men to practise Policy. *Malum nascens, facile opprimitur.* Rebelles may not delay as *Fab. Maximus* did to weary *Hanibal*. Sedition is full of feare, one fearing another, lest the one bee betrayed by the other: all the practises of the seditious is to sowe Discord, no hope resteth vnto them, but by discord: and therefore said *Cicero* against that seditious *Romane Cateline*, *Qui honores quiesca Repub. desperant, perturbata se consequi posse arbitrantur.* Many *Catelins* were in Rome, which, vnder pretence of liberty, practised all the policyes they could, to ouerthrow the Commonwealth: *Tumultum ex tumultu, et bellum ex bello serunt.* Neuer quiet, vntil they see the state of a kingdom vnquiet: and many say in their hearts, as *Cateline* spake of Rome, *Aut incendio aut ruina extinguam.*

Liub. 33.

Tacit. 11.

Attilius Regulus was a man of great credit and authority, and of more truth and sayth towards his country, then *Cateline*: hauing runne ouer so many great Offices in Rome and out of Rome, that at his death he wrote nothing to the Senators, but *de Successore*, of a Successor, which was hard for the Senators to find in Rome, the like to succeed him. So iust and saythfull a man was *Attilius* found in Rome.

Front. lib. 4. cap. 3.

The like is historied of *Luc. Mummius*, after he had subdued many townes and Cities; but especially *Corinthus*, the richest and chiefeest City in all Greece, that he filled all Italy with Tablets, Statues, and Images, &

Luc. Mummius.

all other rich ornaments: and though *Mummius* might haue bin Lord of Corinthus, yet had he rather dye a poore man in his countrey at Rome.

Attalus, surnamed *Philometor*, had great delight to plant venomous hearbs, as Hemlocke, Wolfeband, Erleborum, & others: and being required of one of his Nobles, why he planted such venomous hearbs, he answered, To practise policy.

*Judg. 14.
3. Reg. 11.*

Such policy practised *Dalila* against *Samson*: *Pharaoes* daughter against *Salomon*: & *Tullia*, *Tarquins* wife practised such policy against the king *Seruius Tullus*, her father. Some plow with *Samsons* heyfar, to their owne ouerthrow: and some with *Minoes* Cowe, to breed many monstrous Minotaures, to deuoure their country. And too many plow against the law of *Moses*, with an Oxe and an Asse; and all this to practise policy.

Seccio 6.

*Two generall factiōs
in Greece,*



IN Greece were two generall factiōs, the Doreans, and Ionians: the Lacedemonians tooke part with the Doreans; and the Athenians, with the Ionians. From these two Factiōs grew in Greece, such seditions, that the Boetians, the Argiues, Elians, Mantineans, and others, some affecting the Doreans with the Lacedemonians, some affecting the Ionians with the Athenians, that it brake out into ciuil warres, which continued 27. yerres, to the destructiō of the Empire of Greece, which somtyme gaue so many ouerthrowes to the Persians, so many victories at Marathō, at Artimesium,

at Salamina, & other-where, that now, by meanes of their factions & seditions, *Philip* of Macedon saw such opportunity to subdue the Græcians, which hee long thirsted for, that he ouercame Greece with Greekes; for so it is written, *Græci Græcorum manibus mactabantur*, by meanes chiefly of their ciuill seditions and factions: he wan more townes in Greece by Greeks, then by the Macedonians.

The like of the ciuill warres among the Romanes: the Danes thought it the fittest time to winne Rome in such a seditious time, as *Philip* did Greece: yet *Scorylo* their Generall at that time appoynted, doubting much of this enterprise, caused two great mastiue dogs to fight eagerly before the people, that both were wel wearied: then *Scorylo* brought in a Wolfe in the sight of these mastiue dogs, & straightwayes both the dogs left off fighting, & both of them ran fiercely, & fought eagerly with the Wolfe. The fierce ciuill warres and fighting of the Romanes at home, sayd *Scorylo*, will euen so do, when they see a Wolfe, I meane, a forrayne enemy, to commence warre against them.

There was also in Athens, two factions, *Pericles* being the authour of one, and *Cymon*, the sonne of *Milciades* the other. *Pericles* affected the cōmon people; and *Cimon* preferred the Nobility, and fauoured their proceedings, in such sort, that Athens was neuer quiet, but when it was disquieted with it selfe by meanes of factions, which do nourish seditions, hauing their busie-brayned Oratours to force the Athenians to fight with their tongues, *consilio, calamis, & lingua*: for it was the disposition of that City, neuer to consult, as *Demosthenes* sayd, but too late: euery towne in Greece, was

Front. lib.
I. cap. 10
Scorylo.

Two factions
in Athens.

Γραφεὶς
Βουλῆς
ἐν τῇ γλῶ-
σσῃ, &c.
Aristoph.

so factious, that the glory of Greece, by meanes of factions and seditions, continued but 50. yeeres, and some odde in any greatnesse.

Two facti-
ons in
Sparta.
Obas and
Philas.

And in Sparta, for all *Lycurgus* care, and his lawes, he could not free Sparta from factions; and yet he deuided them all into 2. factions, whom *Lycurgus* himselfe named *Obas* & *Philas*: which lawes & decrees of *Lycurgus* were so kept for 500. yeeres without violating them, for none in Greece durst breake *Lycurgus* lawes, but *Agelaus*, and that but once vpon great necessity, to punish seditions.

In Carthage also they had two factions, the one faction followed *Hamilcar*, *Hannibals* father, and after him his son *Hannibal*: the other followed *Hanno* & his friends: so that in kingdoms and countries, factious men moued such sedition, wherby no greater harmes happened to kingdomes and countries, then by practising seditions and factions.

Poll. 2.

Hamilcar, *Hannibals* father so hated the Romans, that hauing 4. young youthes to his sonnes, sayd, that hee would haue 4. Lion whelps nourished & brought vp with his 4. sonnes, as mortall enemies to the Romanes; and sware *Hannibal* his eldest son, being of 9. yeeres old, to continue an enemy to the Romanes during his life: and further, to shew his malice & enuy towards the Romanes, he raised vp the dust from the earth with his foot, and said, that then should be the end of the warres between Rome & Carthage, when one of both those Cities should be brought to nothing but such dust.

Four fac-
tions in
Rome.

In Rome, before *Fab. Max.* time, they had but foure factions, which were deuided by *Tullus Hostilius* the third king of Rome, and by him named *Palatina*, *Colo-*
na,

na, *Exquilina*, and *Suburrana*, after the name of the foure gates of Rome, at that time being the Infancy of Rome: But after, it grew from foure factions to be fife and thirty Tribes, that euery Tribe was full of diuers factions, and the Romane Empire waxed so mighty, that *Fabius Maximus*, when he was Censor in Rome, for that he brought all forraine factions within Rome, to be one of these foure, which *Seruius Tullus* named *Urbanas factiones*, was so gratefull to the Citizens of Rome, that they named him *Fabius Maximus*, which was the first time that he was called *Maximus*, for abridging the multitude of factions, that then would haue growen in Rome, vnto infinite numbers, if *Fabius* had not brought them vnder one of these foure.

Fab, named Max.

But in the time of *Sylla* and *Marius*, factions began so to multiply in Rome, as it did in Greece, that likewise it brake out into ciuill warres, which continued from *Syllas* time, vnto the last ouerthrow of *Mar. Antonius*, welnigh fourty yeeres, to the destruction of the whole Empire, some following the fury of *Marius*, as *Sertorius*, *Cynna*, *Carbo*: and others followers of *Sylla*, as *Metellus*, *Pompey*, and others, that none might dwell in Rome, but those that eyther should bee on *Marius* side, or on *Syllas*.

The ciuill warres of the Romans.

Thus was the Empire deuided by factions, from *Sylla* to *Caesar*, from *Caesar* to *Augustus*, sometime running from *Caesar* to *Pompey*, and from *Pompey* to *Caesar*, vntill they and their factions were slayn by the sword, and their countrey welnigh destroyed.

Of all miseries, ciuill warres is most miserable, and a very Ocean sea of all miseries, in which, *Nobilitas cum plebe perit*, wherof *Homer* exclaimed, & said, Let him be

F 2

curled

Ἀφροίταρον,
 ἀθροισιθ,
 αὐτίς τις ἐστίν
Et. Iliad.
 1.
Cic. Phil.
 12.

curst as an vnnatural monster & no man, that seeketh his countries harme. And *Cicero* in like sort cryed out vpon him, *Quem cædes ciuium, quem bellum ciuile deletat,* and wished such to be cast out of the society of men, and to weed them out of the bounds of nature.

Lycurgus.

Factions among great men, are more dangerous & hard to be quenched, for that these potentates draw the people and moue them, which are compared to the sea vnmoueable, vntill a tempest rise: and therefore *Plato* thought good to ioyne *Aristides*, surnamed the iust, for his iustice, trueth and constancy, with *Themistocles*, being haughty and somewhat ambitious. And *Lycurgus* much commended the policy of *Agamemnon*, to put *Ulysses* forward to clayme *Achilles* armour, as well as *Ajax*, who iudged himselte most worthy, in respect of his valor, to be next *Achilles*, throughout all Greece. This discord was tempred by *Agamemnon*, by giuing *Achilles* armour to *Ulysses*, that wise and politike men might be esteemed as well for counsell, as valiant men for valour.

Arist. pol.
 5.

Augustus the Emperour, was written vnto by his deare friend *Macenas*, that if hee would haue a quiet Empire, and his subiects to loue him, he should cut off faction, the chiefe cause of sedition, and that the name of factions, or any other new name, tending to moue quarrels and debate, might be quite excluded out of Rome. And so doth *Aristotle* exhort, that *Magistratum & potentum contentiones*, the beginning of brawles and contentions, should be stayed and stopt by lawes: if not by lawes, by the sword, *Adulsa seditio melioribus consilijs flectetur*, sayth *Cicero*.

What slaughter came of the cynders and ashes of *Pompey* the great, of *Cato*, of *Scipio*, and of others, to reuenge

revenge their death vpon *Caesar* and his friends? What murder, what warre, was, to revenge the murdering of *Caesar*, vpon *Brutus*, *Cassius*, and others? The Lawe of *Thrasylbulus*, which curbed the thirty Tyrants in Athens, could doe no good in Rome, though *Cicero* did what he could, in perswading *Thrasylbulus* law to take place with the peoples. For then euery man in Rome seemed as a Serpent one to another, ready in armes one to kill another. *Orosius* hereupon induceth a Fable of *Medea*, of a Serpent slayne, of whose teeth set in the ground by *Medea*, grew so many armed men, who presently fought so within themselues, that one destroyed another. Such was the slaughter by the ciuill warres at Rome.

ayuesia.

*Oros. li. 6.
cap. 17.*

Section. 7.



Theopompus being demaunded, why did Sparta flourish? Is it for that their kings gouerne their subiects wisely, or that their subiects obey their kings faithfully? *Theopompus* answered, We practise in Sparta, but to indure labour to ouercome our enemies, and to obey our kings, howsoeuer kings gouerne, the commaundement is given to subiects fro God, to vse their shield, & not the sword. The law in Sparta was therefore, that the souldier that lost his shield in the field among the enemies, should dye for it. The sword is put into the hands of princes, to punish offenders, and to cut off disobedient and seditious subiects. Chirurgians cut off rotten & putrified members, from the sound members; which may

*Theopom.
saying of
Sparta.
No seditio
in Sparta.*

be well likened to *Gangraena*, which must of necessity be cut off, lest the whole body perish. God vsed to shew such seuerity to those factious Rebels the Iewes, for their disobedience, that fire came from heauen aboue and burned them, and the earth belowe swallowed them for their factious disobedience, which of all other Nations were most factious to *Moses* in the wilderness, to *Iosua* at Iericho, and from time to time, to the Iudges in Israel.

It was euer the wonted practice of policy among the seditious and factious people, to taunt Magistrates, or to speake some whispering speech against a prince, to seele and to heare, who will ioyne with them to moue seditiō. These be the Vipers that bite men priuily: these be the domesticall Serpents, the secret brue-bates of Commonwealths, in whō there is no fayth found, nor othes to be beleeued, as *Aristophanes* sayth.

υπερβαρυς
υπερβρις
υπερβρυς
μεγας

Augustus Cæsar hearing that a slanderous fellow, one *Elianus*, spake vnreuerent words of the Emperour, the Magistrates willing to punish him; *Augustus* commaunded those that accused him, to goe and tell *Elianus*, *Sciat Elianus, Augustum habere linguam*, that *Augustus* had also a tongue, both to punish and to pardon.

Suet. in
Aug.

Philip of Macedon, in like sort to his friends that perswaded him to banish the like lewd fellowes, for their speech, out of his court and countrey, sayd, God forbid, lest they should speake of mee more in another Country then in Macedonia. But these were dilatory ples to lookē further vnto thē, & to find more fellowes of the like practice.

Plut. in A-
gosteg.

The example of *Raymerus* is much more commended, which looked vnto the disposition of his Noble men, and saw them vntractable, little waying the care
and

and loue the king had vnto them, contemning & despising both him and his lawes, giuing care to seditious men, vntill the king saw their practice, waxed angry, perceiuing that they esteemed him not as their king, caused 11. of these, whom he saw most contentious, to be put to the sword in the City of Osca, giuing them this taunt withall, *Nescit Vulpecula cum qualudas.* A caucat, not to pluck haire from Lions, as the prouerb is, *Leonem vellicare.* To serue a king, saith *Brasidas*, consisteth in three precepts: *Velle, obedire, & vereri.*

Lips. lib. 3

Brasidas precepts.

A certayne king in Persia, vled in like sort as *Raimerus* did in Spayne, but of meaner persons, which for some reprochfull taunting wordes, that they spake of the king, he caused those scoffers nostrils, quite on both sides to be cut off, saying, *Ecce sigillum Regis in conuittatores.* Behold the kings scale against scoffers. This severity is more commended in these princes, then the clemency of *Philip* or of *Augustus.*

What became of the taunt which the Egyptians gaue to *Ochus* K. of Persia, naming the K. the Asse of Persia: said *Ochus*, *Faciam ut hic asinus vestrum bonem depascas.* I will make the Asse of Persia cate your Oxe of Egypt: for the Egyptians worshipped an Oxe, which they called *Apis*, as one of their chiefe gods, which within a while after, *Ochus*, surnamed *Artaxerxes*, marched with a great army and subdued Egypt, and sacrificed their Oxe and their god *Apis*, according to his promise.

King Ochus sauns so the Egyptians.

Oros. li. 3. cap. 7.

Cotis, a Thracian K. answered one, that said his seuerer gouernment was rather fury then clemency towards his subiects. Yea, said *Cotis*, *hic furor meus sanos reddit subditos.* Clemency must be ioyned with seuerity. This my seuerity, said *Cotis*, shall make my subiects both to loue me and to feare me: *Nimia clementia nocet.*

Cotis.

Artabanus.

Had *Artabanus* obserued the rule of *Reymerus*, or the seuerity of *Cotis*, he needed not to haue fled secretly from Parthia to king *Izetes*, beyond Armenia, a far meaner king then himselfe; neither to feare the snares and trappes of his subiects; being so great a king, called the king of kings; for so the kings of Parthia are called; but hee was restored to his kingdome, by this meane king *Izetes*.

A thousand mishaps may happen to princes, which subiects are free of. Examples may be found of *Inguith* king of Numidia, and of *Persius*, king of Persia, who were taken Captiues in their owne kingdomes, and dyed prisoners in Rome.

Charles, surnamed *sapiens*, the French king, saw the king his father taken captiue in his owne kingdome, and caried into England; and the whole kingdome of Fraunce posselt of Englishmen.

Tomambens.

Lip Lib. 2.

Mexicanus.

The Romane Histories are full of these horrible examples, that by seditions and factions, the whole Empire was welnigh destroyed; that I need not declare of *Tomambens*, the great Soldan of Egypt and Affricke, king and Lord of so many Nations, in his owne kingdome how cruelly and strangely he was both deprived of his kingdome and of his life: And how the great king, *de nouo orbe*, *Mexicanus*, after infinite good successe of great fame and fortune, lost suddenly both fame and fortune.

2. Reg. 10

I need not confirme these histories with authority, as of *Achab*, *Zedechias*, & other, who felt the iust Iudgement of God; neyther of *Manasses* and *Nabuchadnezzar*, one confessing the Lord to bee God, being a king among beastes; the other a captiue and a prisoner out of his owne

owne kingdomes, of whom the Greeke Prouerbe is verified, Misery, captiuitie and want, make kings to know theselues. It is a true saying, *Miseria bona mater prudētie.*

crabes,
quades.

Augustus Cæsar would know of his friend *Asinius Pollio*, if he would come with him to the battell of *Actium*, betweene *Mar. Antonius* and him. He answered the Emperour, In ciuill warre I wil take no part, but I will rest and be a pray to the Conquerour. *Tit. Atticus*, though *Pompey* by a Decree pronounced him a Rebel that would forsake his Senators, the Consuls and the state of the Common-wealth in so troublesome a time, yet *Atticus* was of the like opiniō as *Q. Hortensius* was, who often vsed to brag that he had neuer byn in any ciuill warres. *Cicero* wrote his Epistle to them being his deere friends, that scattered cattel wil come to their flocks: how much more should such wise men be a comfort to their afflicted countrey and follow the best sort, seing *Cato* himselve, *Vina virtutis Imago*, was a Captaine in these warres.

Vell. II.

Hortensius
saying.

Cic. ad
Att.

Obserue the nature of factions in the best men. *Cicero* and *Cato* went out of Rome, as men determyned and resolute to take part with the best men, and with the state of the Empyre to abide what so euer came of it.

Pomp. Atticus, & *Q. Hortensius*, men of no lesse iudgement and credit in Rome then they were, forlooke to be factious or to take part with eyther *Pompey* or *Cæsar*: at that time spake *Cato* to *Pompey* to strike the ground according to his promise, yet *Solon* in Athens, decreed a law, that they which would be neuters in ciuill warres, and seperate themselves in their Countries calamities, they should be banished igne & aqua.

Col. li. II.
cap. 12.

The Prophet *Elihu* spake to *Ioas* king of Israel being

4. Reg. 13.

in such distresse as Rome was, and bade *Ios* smite the ground with his foot: and *Ios* smote the ground three times and ceased. *Elizeus* was angry and sayd, Thou shouldest haue smitten fise, sixe, or seuen times, and so many victories shouldest thou haue had ouer the Assyrians, as thou strookest the ground.

Plut. in
Pomp.

So *Pompey* also sayd to *Cato*, If he should but strike the ground of Italy with his foot, hee should want no men on his side to fight against *Cæsar*: But *Pompey* could not keepe promise with *Cato*, as *Elizeus* did with *Ios*. Many promise more then they can performe, and doe deceiue themselves and others.

I could well compare these seditious people to *Balaam*, who being sent for by king *Balak*, promising him great rewardes to come and curse Israel: as *Balaam* rode on his iorney, an Angel with a drawen sword in his hand stood in his way, which the Ass sawe and started, but *Balaam* sawe not the Angell, vntill his Ass spake to him, and asked *Balaam* why he strake him?

Num. 22.

These Asses cary some false *Balaam* or other, not on their backs, but in their bellyes, that had rather go with *Balaam* to *Balak* to curse Israel, and to conspire against their owne native countrey, and if they can not preuaile by cursing & banning, they will practise another way by policy and counsell, as *Balaam* did to deceiue Israel.

The blas-
phemy of
Benbadad.
3. Reg. 20.

But these practisers doe as *Benbadad* did, when hee was ouerthrowen in the mountaines, he said, that the Gods of the mountaynes were against him, and therefore *Benbadad* would haue a battell in the Valley with the Israelites: so these *Balaams* Asses euer haue done and will do, if they faile of their practice in the mountaine,

taine, they wil practize in the valley: if they fayle in the valley, they will practise their policy in Kings Courts.

Rebeldes haue their snares layd downe, how treason may be wrought, and their places appointed where their treason may be performed, and their time when to execute their treason: So did *Pausanias* kill *Philip* of *Pausanias*. Macedon at a Marriage: So did *Chærea* kill *Claudius* *Chærea*. the Emperour going to the Theaters: So did the fryer of Fraunce murther the King at his confession. What dare not practisers of policy do, if they dare kill Emperours, Kings and princes?

Claudius Nero found no better way to feare *Hannibal* his great enemy, then to throw *Hædrubals* head into the Tent of his brother *Hannibal*, which so amazed *Hannibal* and his army, that they made haste from Carthage to Italy.

That *Hanibal* had nothing to comfort him, but to nippe the Romanes of so many heads of Senators, of Consuls, of Prætors, and of Romane Magistrates at the battell of Canna, of Trebeia, and of Thrasimena, that requited his brothers head. But these nippes were betwene *Hanibal* and *Scipio*.

For it was *Sillaes* practice, to put Italy in fright, and to make Rome amazed at his tyranny against his country, that *Cato* wondred much to see so many heads of Magistrates and of Roman Citizens vpon poles, hanged on euery gate at Rome, about the Capitoll, and in the market place, and that no Romane for Romes sake, had killed *Silla*.

Plut. in
Caton.
Oros. li. 5.
cap. 21.

When *Goliath* head was caried by *Dauid* to *Saul*, the Philistines fled, and they were followed vnto *Geth*, and vnto *Acaron*, and the slaughter was great

1. Reg. 17

great of the Philistians, and their terrour was more to see their Capitaine *Goliath* without a head, and therefore was the Sword of *Goliath* hanged in the Temple at Ierusalem as a Trophiey of victorie, as the picture of the Sun was vpon *Ioshuas* Tombe for his victory at Gibeon.

Judith 14

When *Holophernes* head was brought fro the campe to Bethulia, by *Judith*, a womā, the slaughter was great of the Assyrians, and much more were they astonished and ashamed, to find their General *Holophernes* without a head, and that by a woman.

Oro. lib. 3.

cap. 19.

Diodor.

lib. 170

It was great policy in *Alexander* the great, to commaund all his souldiers to shoote their peeces and their arrowes together toward king *Porus*, in India, perceyving that the souldiers would fly if the king were slaine. And therefore diuers great Capitaines did practise such policy afterward to their souldiers: as *Leuius* the Consul perswaded his souldiers, and shewed them a naked bloody sword in his hand, saying, that hee had killed *Pirrhus*. The like policy practised *Jugurth*, laying to his Numidian souldiers, that hee had slayne *Caius Marius* with his owne hand.

It is the onely marke, that euery trecherous soldier in the field, and euery seditious subiect in the countrie shoot at, I meane, the head: for if the head be off, the body must needs fall. These be the very home-Vipers and secret Serpents that deuoure their native soyle.

Cic. de
dignitat. I.

These practising Vipers are often troubled with the like monstrous Image which *Hanibal* saw & was astonished in his dreame, & asking what he was, the Image said: *Vastitas Italiae*. These Vipers see nothing waking nor sleeping, but the image of *Hanibal*, *vastitatem patriae*, the spoyle of their countrie.

Sectio.

Sectio. 8.



Alephrasus the Philosopher, and the
successour of Aristotle his master, in
Athens, saith, that the playing vpon a
Harp, Lute, or any other instrument,
doth heale the biting of some Vipers;

Alex. lib.
2. cap. 17.

which Asclepiades the Philisician doth
confirme, that frantike people that are not well settled
in their wittes, can by no meanes better recouer their
health, *quam symphonia & vacuum consensu*, then by the
consent of harmony and the voyce of a man: for *Isme-
nias* the Theban healed many Boetians his countrymē,
that were troubled with phrensie and madnesse, with
symphony and harmony of musike.

It is to bee beleueed, that *Ismenias* with his Flute
could ease the Boetians, and *Asclepiades* with his phi-
like heale the frantike. Such practises were necessary
to be in many places, to preuent lunatike policies.

Dauid with his Harpe did often mitigate the fury of
king *Saul*, & allwaged oftentimes the phrenetical spirit
of *Saul*. Againe, *Elizeus*, whē both *Tebosaphas* K. of Iuda,
and *Ieboram* king of Israel, would know the euent of
the warres betweene them and *Mesa*, king of Moab,
Elizeus called for a Minstrel, & whē the Minstrel plaid,
the hand of the Lord came vpon *Elizeus*, and then he
told the kings of the victory they should haue ouer
Moab.

4. Reg. ca.
3.

Harmony, saith *Cicero*, doth *inuitare languentes, et lau-
guet facere excitatos*, nothing quickneth mans mind more
the such musike: & I doubt, such frantik men be likewise
in many places abroad, ready like *Saul* with their speares

Cic. de
leg. 2.

in their hands, that neyther *David* with his Harpe, nor *Elizeus* with his Minstrelles can heale these men of their frenzy.

These be the Vipers that sting their friends worse in England, then *Hanibals* Vipers stinged the Romans their enemies in Italy.

These Vipers are so full of poyso, that if they might kill with their sight, like the Cockatrice: or if they might infect with their breath, as the Viper of Affricke doth; and as they say of some kind of wolues, which if they come within their breath, they would kill some men both with sight and breath. And therefore we haue a Caueat to take heed of such infected wolues that haue dangerous and stinking breath, and be in sheepes cloathing, which liue as wolues, & dye as swine, they liue in all common wealths, & they dwel together in cities, in towns, and in houses: we must be as subtile as Serpents against Serpents.

The su-
perstition
of Egypt.

Yet the Egiptians think themselves most happy and fortunate, and in great fauour with their gods, when they are bitten with Serpents, Vipers and Crocadiles, because they worship those kind of Serpents as their gods, and truly fit gods for such a superstitious nation, for that they worshipped no other gods, but Serpents and beasts: wherein they were reprehended of the superstitious Grecians: for you shall not read, that Crocadiles, Cats, and Dogs, and for that Wyolues are like Dogs, and such other like, were slayn or kild in Egypt; for they haue such beasts in reuerence, and worship them as gods.

Eccl. lib. I.
de Natur.

Em. 43.

So superstitious were they in Egypt, that it was collected an abomination among them to eate with the Hebrewes.

brewes: for the nature of superstition is, to condemne all other men in respect of themselves. So *Ioseph* vied the Hebrewes his brethren by themselves.

So did the Samaritans hate the Iewes, that they might not eate or conuerse with the Iewes: for so did the woman of Samaria take vp Christ at *Jacobs Well*, *Ioh. 4.* hee being a Iewe, to aske water at a Samaritans hand: but wee haue Iewes, and Samaritans, Hebrues, and Egyptians, so mingled, that wee know not one another.

What will not blinde superstition cause to doo?

It made *Nabuchadnezzar* and all Babel to say and confesse: Great art thou God Bel.

Dan. 14.

It made the Ephesians say: Great art thou *Diana* among the Ephesians.

Acts. 19.

It made *Charles* the seuenth, the French king, with the consent of all his Counsell, to beleue the superstitious speech of *Ioanna Lotharinga*, a woman, that shee was sent from God, to driue the Englishmen out of Fraunce, in the great Warres betweene England and Fraunce. It is thus historied, *Arma gerebat, viris preibat*: But shee was taken by Englishmen, and burned at *Rhotomagium*.

Ioseph. lib. 18. cap. 4.

It made *Pallina*, the onely fayrest and chaste Gentlewoman of Rome, to retnse two hundred thousand Drachmes of *Decius Murius*, a yong Romane knight, for one nights lodging, and yet shee came most ioyfully with the consent of all her friendes and of her husband *Saturninus*, to lye with God *Anubis* in the Temple of *Isis*, for nothing, by the meanes of *Isis Priests*.

But

But this practice being found out by *Pallina*, the complained to her husband *Saturninus*, and her husband to the Emperour *Tiberius*, who first caused the priests of *Isis* to be slaine with the sword, the Idoll of *Isis* to be drowned in Tyber, the great God *Anubis* to be burned with fire, and *Decius Mundus* the yong knight for euer to bee banished from Rome.

Nabuchadnezzar destroyed the priests of *Baal* in Babylon, as *Tiberius* destroyed the priests of *Isis* in Rome: And so God stirred vp *Iehu*, to destroy the house of *Achab* in Israel.

All dangerous and rebellious seditions grow of Idolatrous superstition: therefore the Lord reprehended *Ochozia*, because he married the daughter of *Achab*.

4. Reg. 1. So *Iehosaphat* was reprehended of the Prophet *Elizeus*, & in danger of his life, for that he ioyned in friendship with the same Idolatrous *Achab*.

3. Reg. 11. *Salomon*, by growing in friendship with *Pharaoes* daughter, lost his kingdome: and *Sampson*, by marrying with *Dalila* a Philistine, lost his life.

Gen. 21. *Sara* complained vnto *Abraham*, that *Ismael* should not be in one house with *Isaac* her sonne; which words though they were grieuous vnto *Abraham*, yet God commaunded him to doe what *Sara* sayd; for in *Isaac* shall thy seed be blessed.

Gen. 12. We must not only auoyd euill mens company, but also depart from the place where they bee, and where they dwell. For God commaunded *Abraham* to depart from *Ur*, his owne countrey, being an Idolatrous place. So God commaunded *Jacob* to shun *Mesopotamia* & the company of his brother *Esau*, a wicked man.

Whilest any of the seditious house of *Saul* liued amongst

mongst the Iewes, the plague neuer ceased in Israel: but when at the request and petition of the Gibionites, *David* hanged them vp, the Plague ceased.

2. Sam.
21.

The like is historyed of *Phinees*, that, for killing of *Zymri* and *Cofbi* for their whoredome in the camp, the Plague ceased.

Numb. 25

Eliuz being asked of *Hazael* why he wept? I weep, said the Prophet, knowing the euill thou shalt do to the children of Israel, in burning their houses and Cities, slaying their yong men with the sword, & in that thou shalt dash out the braines of their sucking children, and all to teare their women with child.

4. Reg. 8.

Such factious and seditious men, *qui ex fraude, fallacijs et mendacijs, &c.* as sayth *Cicero*, haue diuers tymes the like intent, as *Hazael* had to Israel. A seditious person seeketh mischiefe in his heart.

Pro. 17.

There was a letter writtē vnto *Cesar*, climbing for the Empire of Rome, raging in his fury against his country, willing him not to giue too much care to such as are greedy seditious men, & desirous of slaughters, and neuer satisfied with bloud, who couñselled *Cesar* to that purpose, that the City of Rome being taken, they might take rape and spoyle, and vlc their lust for a Law.

Against these & such like, the Prophet *Ezechiel* doth pronounce famyne, plague, warre & deuouring beasts, to try (if it be possible) whether ill and wicked people wil mend and become seruants to God, and subiects to their King: for (sayth *Salomon* of such men) if they had called for knowledge, and sought for wisdom, as they sought after money, or had they digged for celestial wisdom, as they did for earthly treasure: then should they vnderstand the feare of the Lord, and finde the

Ezech. 7.

Pro. 1.

Ἀπὸ τοῦ
ἐστὶ τὸ αἶμα
τῆς ψυχῆς
βροτῶν.

H

know-

knowledge of God: but such seeke spoyles and prayes;
they onely muse how they might come by money, *vita
et sanguis eorum pecunia.*

*Cic. lib. 3.
de Natur.* Yet *Dionysius*, after thee had robbed the Temple of
Proserpina among the Locresians, and robbed *Jupiter*
Olympius of his golden Garment in Peloponesus, and
robbed *Aesculapius* of his golden beard in Epidau-
rus, without any resisting of him, for that the people
thought that he should be punished as *Xerxes* was once
in Greece, that eyther *Proserpina* would haue plucked
out his eyes, or *Jupiter* would haue kild him with thun-
derbolts, or *Aesculapius* would haue tortured him with
plagues and long sickenes, supposing *Dionysius* should
not haue so escaped free for his sacriledge, no more thē
Xerxes, who for burning their gods and their Temples
in Greece, their gods haue so plagued him, that three
hundred thousand Persians were slaine in Greece, and
Xerxes himselfe murdered by his Nephew *Artabannis*,
and therfore went they to the Temple of *Enmenides*,
which were *Vltrices et vindices facinorum et scelerum*, to
yeeld thanks to these Furies for the reuenging of the
violating of their Temples, their Altars & their gods.

*Cic. de
leg. 3.*

Sectio 9.



THEAGINES leading an Army a-
gainst the Magarians, his army would
know of him whē he would put them
to march in order of battell. *Theagines*
answered, at Megara, and in the mean
season, sent secretly certein Horsemen,
like

like the enemyes to set vpon them on the sodaine and to assault the Athenians: which being done, *Theagines* marked how euery souldier was forward & took place to fight. I promised you, said *Theagines*, this morning to put you in array at Megara; march now forward, and be as ready for the enemy at al times as now, and seeke not to know the secret purpose of your Captaine, but be ready at a becke: for as *Clearchus* the Lacedemonian said: good Souldiers ought to be more carefull of their Captaine then of their enemies. Now *Theagines* did this, to finde out false and seditious Souldiers from the true.

Licinius Crassus, being asked when he would remoue his Tents, answered: Doeſt thou meane to sleepe, that thou wouldſt know whē they remoue? *ueneris ne tubam exaudias*? So *Metellus* answered the like question, being asked what he thought to do the next morning: I wold burne my Coate, sayd *Metellus*, if I thought my Coate could tell it.

Front. lib.
l. cap. I.

How many thinke you are of *Metellus* mind, which would that none should know their policy, neither the time of their practise? they will not onely burne their coates and their shyrts, but their skinnes and their flesh, and yet often times their practises are descryed.

In Egypt, such seditious and trecherous men, for their secret practise, doe worship and also sacrifice vnto the dumbe Image of *Harpocrates*, that all secret practises might be kept close.

In Rome they do sacrifice vnto *Angerona*, whose finger is alwayes on her mouth, in token of silence.

In Persia, they offer also sacrifice vnto that Image of silence, whose lippe is sealed vp with a signet, with the

So did
Alex. to
Ephesus.

which the Persians vse at the chusing of any of the kings Counsell, to lay the kings signet on their lips. But to whom doe they sacrifice their tongues? To the dumbe Deuill that stoppeth their tongues from praying vnto God: and to the deafe Deuill they sacrifice their eares, because they will not heare the Word of God; for thereby should their policy and practice bee knowne.

Arnob. li.
6. aduers.
gentes.

The Romanes, to preuent these secret practisers, brought vp Dogges, which are quicke of sent, in high Towers, & fed Geese in the Capitoll, which are quicke of hearing, that by the barking of the Dogges, warning might be giuen of the enemies comming, and by the gagging of the geese, men might be waked out of their sleepe, as *Manlius* was, to saue both Rome and the Capitoll from the Gaules. So did *Massinissa*, king of Numidia, bind great dogges in his bed-chamber, to watch practisers.

But Christ gaue vs a better lesson, and a sounder watch, *Vigilate & orate*, Watch and pray: the Deuill is that Dogge that commeth in through the windowe. Our Sentinel is our conscience, which should bee a brydle to curbe wicked men from trechery, from sedition, and from conspiracy.

The seditious man, sayth *Cicero*, *Panem semper ante oculos versari vidis.*

Xenoph. in
Pad.

Paulus Emilius commaunded his soldiers to be vnarmed in their watch, for that they should not sleepe, and be more carefull of their watch.

So *Cyrus* would not haue his soldiers to be idle, lest they should become quarrellous and seditious.

I may not omit a rare example, of *Manlius* the father,

ther, to correct his yong sonne *Manlius*, who sought a battell against the enemies with good successe of victory, yet against his fathers rule, and therefore was to be punished with stripes, and by his father to be slaine according to the military discipline, vntill the souldiers tooke part with yong *Manlius* against the father. Sedition grew hereby in the campe, that yong *Manlius*, to auoyd this sedition, made means to the army that he might be punished, to satisfy the law and his fathers commaundement.

*Front. b. 4
cap. 1.*

This was a rare example: but we speake of such as neither esteemed parents nor Prince, neither King nor countrey: such a one was *Judas Galilæus*, so seditious, that he brought a multitude of the Jewes, like himself, to follow him, and promised them that the Romanes should be by him fully vanquished. But *Felix* the Roman President made ready certayne Roman soldiers to overthrow them, and put them all to the sword in the wilderness.

*Judas plagued by
sedition.*

Straight after this overthrow, another seditious prophet came from Egypt to Ierusalem, professing the name of a Prophet, promising the people, if they would follow him to mount Oliuet, fise furlongs from the City, they should see the walles of Ierusalem, at his commaundement to fall downe, as the walles of Iericho did at the blowing of Rammes hornes, by the commaundement of *Iosua*, that thereby they might easily enter the City.

Iosua 6.

These were such private seditious men, as *Am-
ger*, a Shepheard, and after him *Barrabas*, who kept the people in hand, and made the *Rabbins* themselves to belecue, that by his policy and practice, they would

make an end of the Romane warres.

Ioseph. lib.

20. cap. 6.

Thus from one seditious man to another, the multitude was led like a Flocke of sheepe to the slaughter, that when *Festus* succeeded *Felix*, he found all Iudæa full of such Robbers, Coopers, Magicians, yea Coniurers and deceyuers of the people, that *Festus* cut them off by degrees, as *Felix* did before *Festus*, who met with this Egyptian and his fellowes, & slew foure hundred and tooke foure hundred aliue, yet these being destroyed and cut off, like Hydras head they still multiplied: so seditious were the Iewes.

Amos. 6.

In the time of *Antiochus*, many wicked men went out of Ierusalem, and moued much people, laying: *Eamus et disponamus testamentum Gentibus*: Let vs go & make couenant with the Heathen. This practise pleased the people well, so that at Ierusalem was an open Schole of the Heathen, against whom *Amos* the Prophet cryed, *Vx qui opulenti estis in Sion, et confiditis in montibus Samariæ*: Wo be vnto you which are rich in Sion, and trust to the mountaines of Samaria; wo be vnto them that depart from Bethel to Bethauen, from God to the Deuill, from their friends to their foes.

Another Magician named *Theudas*, professed him selfe to be a Prophet, and for prooffe thereof willed the Iewes to follow him to Iordan, & they should see him do as much with a word at Iordan, as either *Elizeus* did with *Elias* mantle, or as *Moyse* did with a white sticke at the red Sea, that as the red sea deuided it selfe and gaue place to *Moyse* to passe through dry, so should Iordan do to *Theudas*. But *Festus* the Roman President, hauing knowledge of *Theudas* practice, armed certein Romanes, slue the seditious, and brought *Theudas* head

vpon

vpon a long pole from Iordan to Ierusalem.

Such seditious men and the like euer practised policy, to moue the people to tumults & murders; they are neuer quiet but when they practise such policies, then they thinke they haue Gyges ring in their hands, that no men see them, and they suppose them selues as fortunate, if they effect their purpose, as *Polycrates* did of his Ring that hee threw into the sea and found it againe: yet *Polycrates* fortune was to hang afterward, as *Iudas* and *Theudas* were slaine.

There is another kind of politike practisers, euen with kings in Court, called *Syrenes aule*, much made of and esteemed; but they also practise in a glasse, so fickle, that flattery endureth no longer then the glasse wherein it is practised; for when the glasse of any wicked practice is broken, the practicer is also betrayed.

But *Cicero* gaue a caueat to the Senators, that they should bee carefull whome to beleue, *Nihil subito credendo, sed semper omnia cauendo*, and so writes to his friend *Atticus*, Take heede whome you beleue, *Nisi vultis esse fronte*.

Another cryeth out aloud from Greece, that nothing is more profitable to many men then diffidence, as sayth *Euripides*, Few can be excused, if accusation will serue: *Auris non fides prabenda*, said *Marcenas* to *Augustus*.

It is written of the Emperour *Constantine*, amongst many vertues, hee had this fault, that hee permitted pickpurses alwayes to haue access vnto him, Of such men *Nero* was called *Princeps delatarum*, who allowed the fourth part of the goods of the that were accused,

to the accusers, and therefore were these accusers called in Icome, *Quadruplatores*.

Tiberius his saying.

Tiberius the Emperor, when the Senators thought good to abrogate these great rewards graunted to accusers, sayd, *Tarasubaveri, si custodes legum amoveantur.*

So did *Vitellius* punish certain Mathematicians with death, by meanes of such secret & dangerous accusers, without licence to answer the accusers.

*Τίς ἀποκρί-
νεται τῷ ἀρχι-
μενῶν.
Αριστοφ.*
5. cap. 15.

Domitianus gave attentive care to such as would accuse secret faults of men, being true or otherwise; in so much as one accuser accused another, being so many, that Rome was full of these pickthanks; while these Emperours reigned; no better then *Dionisius* the Tyrant, who appoynted certaine men, whom he himselfe named *Sagoidas*, to inform him what every man spake and did.

4. Reg. 6.

Benhadad the king of Syria was much vexed in his mind, and suspected some of his chiefe servants, & sayd vnto them, Who betrayeth mee to the king of Israel? It was answered by one of his chamber, that king *Benhadad* could neither speake nor doe any thing in his priuy chamber, but *Elizeus* the man of God knew it at *Döthani*.

3. Reg. 22.

It is a true saying, that he that is God and Man, doth heare our wicked blasphemies, and seeth our trecherous practises: which if he say, *Qui decipiet Achab occidet*; there shall want no lying spirits to practise policy and to deceive such.

But againe to pick thanks. *Vespasianus*, and after him his son, *Titus*, so hated such Promoters, that they caused these fellows to be scourged and whipped round about the Theaters in the sight of the people.

Antonius,

Antonius, surnamed *Pius*, decreed that priuy and secret accusers that could not prooue evidently their accusation to be true, should dye for it, and if their accusation were prooued, they had what the law permitted them, and so dismissed them *cum ignominia*.

The like is sayd of the Emperour *Opilius Macrinus*, that he could not abide to heare the name of a Pick-thanke. Such busy secret accusers are like *Crates* the Theban, who was surnamed, the Dore-opener, for that hee would rush into euery mans company to heare what was sayd, and to see what was done: Many such are both in Courts and Countreyes. *Placida loquentes, praua struentes*, such haue ouerthrowne many kings and princes.

*Alex. lib.
4 cap. 22.*

It had bene better for *Alexander* to haue *Epicharmus* sentence euery where in his mouth, *Memento diffidere*, then to haue *Darius* signet vpon his finger in Babylon. And it had bin better for *Cæsar* to haue followed *Cicero's* counsel before he came to Pharsalia, then to weare *Pompey's* Ring vpon his finger in Affricke. But such is the force of flattery in Courts and Countreyes, that the flatterer carries the earth vpon his backe, as *Atlas* (as Poets saigne) carries the heauens vpon his shoulders.

The Persians and the Medes were such flatterers, & that not only to their kings, whom they adore & worship as gods, but in saluting one another, they would bend & bow them selues vnto the ground: *Alexander* the great was contented in Macedonia, to be the sonne of his father king *Philip*, but in Persia they made him the sonne of *Iupiter*.

The flattery of the Persians.

His father *Philip* in like sort was in Macedonia, but when

when he came & conquered Greece, in any great assembly where they elected new Magistrates, they prayed unto *Jupiter*, *Apollo* and *Hercules*, to giue good successe to these Officers and Magistrates: the Argiues so flattered *Philip*, that they wrote his name, & named him next after *Hercules*, to be the fourth in their petition and supplication to their gods.

Acts 12. The people so flattered *Herod* a wicked king, after he had slaine *James*, and imprisoned *Peter*, that at his last Oration which he made to the Iewes, the people cried out: *Vox dei, non hominis*, but *Herod* presently fel down dead and was eaten with wormes.

3. Reg. 22 So the false Prophets flattered the king of Israel *Achab*, that he should haue victory ouer the Syriās: these flattering prophets so practised with such strange spirits, that *Achab* was slaine by the Syrians, & was brought dead to be buried in Samaria.

Demetrius much flattered in Athens. The Atheniās so flattered *Demetrius*, that his Image was caryed and borne with *Jupiter*, *Minerva* & *Mars* in the Banner of Peplon, and *Demetrius* was the fourth, but he died in prison.

The Athenians lodged and entertained strangers to see, to heare, and to learne some newes; any lying flatterer might be welcome to Athens.

Flattery hated of Augustus. But others loue not to be so flattered, as *Octavius Augustus* and *Alexander Seuerus*, who so hated Flatterers, that they had spies abroad, to finde them out: and if any seemed cyther with words or outward behaviour to be like Flatterers, they should bee straight banished the Courts of these two Emperours.

Cassander, saluted of all men as a king, and so called, hee loued not to be flattered, nor to vsurpe the name of

of a king, and though he was written vnto by the name of a king, yet he refused to be so called. Neyther would *Porus* K. of India, after he was conquered by *Alexander* the great, suffer any man to call him king. This seemed to be great modesty, to refuse the names of kings being offered the. Yet many Tyrants vsurp the names of kings, and many make meanes to become kings, Emperours, and Princes, practising many policyes by trecherie, by murther, by poysoning and killing: & many practisic meanes to become Officers and Magistrates, and yet would not be scene practisers therein.

Porus.
Diodor.
lib. 17.

Section 10.



LN Rome such polycies were practised, such sutes were made to become cyther Consull, Pretor, Tribune, Censor or Aedile, that the 35. Tribes were so flattered and followed in *Martius* field with money, with friends, and with all meanes possible to become Magistrates and officers within the City of Rome, and at that time the Arte of Flattery was there to bee taught and learned.

The elec-
tion of
Magistrats
in Rome.
παράγνός
μην τι παρθε
χάριν λέγου
Thucid.
lib. 5.

There, they that were to be elected, stood before the Senators and Consuls, clothed all in white garments, without gownes, for that was a garment suspicious, and not at any time to be suffered by the law, lest they might eary some rewards to corrupt the people vnder them; and after they were thus chosen, they were accompanied from *Martius* field, when they had flattered the people with thanks for their election: then they went vnto the Capitoll, and from the Capitoll they were brought vnto their houses.

Alex. lib.
4. cap. 3.

This kinde of election continued but a short time, yet flattery endured longer, and was practised at any change of Magistrates or Officers, yet *Lu. Crassus* could not be brought before *Q. Scauola* to giue thanks vnto the people, lest hee should seeme to haue the name of a flatterer.

Paul. Aemilius
saying.

Paulus Aemilius, when he was chosen Consul to goe with an army into Persia, and was for to come vnto the Capitoll to thank the people, according to the Roman custome, he refused, & sayd, If they could find a fitter man to go against king *Persus*, he was wel contented to yeeld againe his new Consulship vnto the people, and to make their election of another: he thought it not fit to flatter the people with faire wordes.

Phocion.

Such was *Phocion* in Athens, hee would make no meanes vnto the people, neither would *Phocion* be present at any time of election of newe Officers or Magistrates: he would neyther send nor speake for any Office in Athens: the Athenians vied so often to corrupt people for Offices and Honors to become Magistrates, that *Demosthenes* cryed out, that *Populus et pecunia* were the Monsters of Athens, as *Capitolium* and *Forum* were in Rome.

Such was *Aristides*, a man most iust and most quiet among the Athenians: but these were rare men to bee found, But *Clistophus* could halt in Macedonia with king *Philip*, & said, he had alio the Gowt aswel as King *Philip*.

Cleo, a
great flatterer.

Cleo could better please *Alexander* with his flattery, then *Calisthenes* could do with his philosophy. That Prince ought not to be called a Prince, where truth dare not be spoken, & in whose Court men are often consumed more by flatterers in the time of peace, then by the enemies

enemies in the warres; so *Q. Curtius* saith, *Regum opes sapius assentatio, quam hostis euerit.*

There is a people in some parte of Ethiopia, called Cathæi, that if their king do halt or be lame in any part of his body, his household seruants must likewise halt and be lame in the selfesame place where the King is lame.

Diodor. li. 4. cap. 1.

Alcámenes was much praised in Athens, for that he made the halting Image of *Vulcan* to stand vpright in such garments that hid the deformity of his halting; And yet for all the skill of *Alcámenes*, sayd *Cicero*, *Claudum habebant deum*, the Athenians had but a lame god. I feare, that many beside the Athenians, with *Vulcans* garments, would sayne hide their halting, and would seeme to goe vpright, though they halt with *Vulcan* for all *Alcámenes* skill.

Cic. de diuinat. 2.

Pilate had a better garment that hid his faults before *Tib. Cesar*; for, being accused that he put an innocent man to death, which was Christ, hee put on Christes vnseamed coate before he came to *Cesar*: to whō when *Pilate* came, *Cesar* so imbraced him, that men mused much thereat; but after *Pilate* departed out of *Cæsars* sight, *Cesar* being as before incensed against him, sent in haste for him againe, and he hauing Christes coate on, was in like sort embraced and entertayned of the Emperour as before; for he could finde no fault in *Pilate* while Christes coate was on him: a farre better garment then *Vulcans* garment: yet more seek *Vulcans* Garment to hide their halting, then do seek Christes coate to learne to go vpright: but these Practisers, if they may not be helped with *Vulcans* garment, they will vse *Ti-mantes* policy.

Math. Westmin.

Plin. 35.
cap. 10.

Vel. lib. 8.
cap. 11.

Alex. lib
2. cap. 17

At the sacrificing of *Iphigenia*, *Timantes* practised his best skill to paint the lamentation of *Menelaus*, the sadness of *Ulysses*, the sobbes and sighes of *Ajax*, but such was the extreme passion and pensiuensse of *Agamemnon* for his daughter, that *Timantes* could not set it downe in colours, but was forced to throw a Veile ouer *Agamemnons* head, to excuse the defect of his skill in so tragicall a sight. Many do practise the like policy, that if they can not effect their skill to their purpose, then they practise how they may hide their defect, and couer it as *Timantes* did couer *Agamemnons* head.

There be many sicke of the sickenes called *Tarantula*, which if men would looke vpon them, they seemed as men halfe dead. No remedy was found for this *Tarantula* in *Apulia*, but such as was in *Greece* vsed against phrensie and lunacie, which was the playing of Minstrels. Many are sicke of this sicknes *Tarantula*.

Seccio. 11.



SALOMON, a man indued with singular wisdom, taught how mē should be cured that were possessed with Devils, and taught also how Devils might bee driuen away, which the Iewes for a long time vsed after *Salomon*; This is that which *Iosephus* saw being in place himselfe, one *Eliazarius* healing diuers that were violently tormented and vexed with euill spirits in presence of *Vespasian* the Emperour and his sonne *Titus*, Tribunes, and diuers Captaines, by laying vnto the nostrilles of the man possessed a Ring, hauing in the signet of the Ring a roote which *Salomon* shewed, that by the smell of

Devils ad-
iured be-
fore Vesp-
asian.
Ioseph. li. 3
cap. 2.

of that roote, the euill spirit should come out through the sicke mans nose, whom the Iew *Eleazarus* adiuured neuer to returne to that man againe, making mention of *Salomons* name vnto the spirit.

And for that the Emperour *Vespasian* being then present with his souldiers, might know that these men tormented in this sort were healed, *Eleazarus* set a Basen full of water in their sight, and charged the euill spirit at his departing out from the man, to shewe a certeine signe in the water to the beholders, that by the sight thereof, they might belecue the Arte of *Eleazarus*.

The like is written in *Tobias*, of the spirit *Asmodeus*, Tob. 8. which was commaunded to come out of *Sara Raguels* daughter, by the Lyuer of a Fish.

So diuers are vexed with deuils, that some carry deuils in their pokes in glasses, some in Images in their chambers, and some haue them in their Temples worshipped and adored, and vse to aske counsell of them: for they are posselt with deuils, that aske counsell of deuils.

To such went *Ahab*, when he went for counsell to *Baals* Prophets, to know the euents of his warres betwene him and *Mesa* king of *Moab*. 3. Reg. 22

To such went *Saul*, when he went to *Phatonissa* the witch at *Endor*, to aske counsell for the like purpose, as *Ahab* did, to know how hee should speed against the *Philistines*. 1. Sam. 18

And to such went *Ahaziah*, when he went to *Beelzebub* the god of *Accaron*, to know if he might recouer his health. 4. Reg. 1.

Many goe to *Beelzebub* the god of *Accaron*, and to *Baals* Prophets and the like, to learne how they may practise policy, as *Hazael* did, when he went to *Elisha*,

pretending to knowe if king *Benhadad* his Master should recover his health : but *Hazael* practised such policies, besides the strangling of the king his Master, that it made *Elizeus* to weep, knowing the tyranny that *Hazael* would practise against Israel.

Many such seditious persons practise the like mischief in their hearts, as *Hazael* did, which if men might see into, as *Elizeus* did, or might open their hearts & make an Anatomy of their bodies, as the Athenians did by *Aristhomenes* the Messenian, which being taken captiue by the Athenians, they bowelled him, and found his heart full of hayres, *Cor pilosum* (as *Plinie* sayth) no doubt, many would bee found to haue *cor da pilosa*, as *Aristhomenes* was among the Athenians.

*Plin. II.
cap. 37.*

The image
of fortune
made of
glasse.

Some Emperours of Rome had the Image of Fortune made of glasse, & placed it in their gallery, which stood alwayes there from one Emperour to another, to signifie the vncertaynety of mans life, and to put them in remembrance how frayle and fickle mans state is.

And therefore one of the Emperors hauing a glasse in his hand, after hee dranke, threw the glasse against the walles, and said, This resembleth the state of an Emperour in Rome. Such was the continuance of the Emperors of Rome, that some were slaine in the fields, some in the towne, some in their chambers, and some in their beds: Such was their practice to come to the Empire, and such was the policy vled in like maner, to destroy and to murder them in their Empires.

*Τριγάρης
πῦρ καὶ
τρίσθλιος.*

Of these and such like men *Diogenes* the Cinick said, that they were thrice most miserable men, to aske counsel of deuils, and go to the glasse of *Iannes* and *Jambres* the Sorcerers of Egypt.

Others

Others there bee, that practise their policy in the glasse of vsury, much frequented amongst Citizens, for it is a *maxime* with them, *Nihil turpe cum lucro*, any kind of gayne is good with the vsurer, they loue it as they loue themselves, *Sanguis, vita & eorum anima pecunia*, It is as deare vnto them as the bloud of their bodies, or the life of their soules, whose heauen is the world, like *Ulysses*, who preferred his country of Ithaca before eternity, whose bellie is their god with the Epicure, and whose harts are so hardned, that neither the late plague, nor the Pestilence, nor any punishment which God doth inflict vpon them, can mollify their stony hearts.

Ουδεν εστι
συν καρδιαι
καλον.

Vsurers were banished from Athens by the Law of *Solon*, and their Tables of Vsurie burned in Athens, which was the purest fire that euer *Agessilaus* saw, as he him selfe said.

αλυσανθρια.

And in Sparta, by the Lawe of *Licurgus*, no Vsurer might dwell within the Confines of Lacedemonia. Such Vsurers and Monopolies were also banished from all Asia, by *Lucullus*: and for that the name of an Vsurer should not be named within Asia, hee vsed the lawe of *Amnesia* by *Thrasibulus* made in Athens.

Αμνηστια.

So did *Cato* then Consull, cleare all Sicilia from Vsurers and Monopolies: these be *Soricos Reip.* the Rats of a Common wealth: these be the Moths that eate mens clothes on their backs: these be the Wormes that breed in the Bee-hiues, that deuoure all the hony.

There be others that be ambitious practisers, more dangerous, which hunt for to become Magistrates and Officers: against these, the law of *Ostracismus* was put in execution in Athens, and the law *Petalismus* in Syracuse, and euery where such were banished *igne & aqua*;

οστρακισμος

K

these

these be clymers and practisers how to be mighty, and to be aduanced vnto greannes: these were of the mon-
sters of Athens, *Noctua, populus, & Draco*, of whom *Demosthenes* speaketh.

In the time of *Alexander* the great, none would he suffer great besides himselfe in all the earth. In the time of *Antiochus*, none great in all Asia but hee. And amongst the Romanes, none but one *Pompey* the great. But in these dayes many practise their policy to become great, against the rule of the Philosopher, who saith, *Neminem unum magnum facere, &c.*

To μισθία
ἐν πύλαις
πολεμ.

The Images
of Kings
of Iudges,
and of
Iustice.

Οὐδὲν καλὸν
λὺον κτήνη
δρακόνων

The Lawyers also haue their glasse, where they may see *Balaam* ryding on his Asse: *Balac* attended on with Moabites & Madianites, with bribes and rewards in their hands to haue *Balaams* counsell, which might put them in remembrance of corrupt Iudges, and greedy Lawyers. In this glasse, they shall see also *Moloch* with a reaching hand: But there is a better sight in this Glasse, the Images of Iudges without hands: the Images of Kings, without eyes: and Iustice it selfe pictured without a head, to signify, that Kings should be without affection, and Iudges without corruption: *Ne gratia, precio, odio vel timore eludi possit Iustitia.*

These of Glasses were made to this purpose, to reforme and to instruct men of outward and inward faults.

Platoes
glasse.

Such a Glasse had *Plato*, to reforme Drunkards, and furious hasty men, that by beholding of themselves in *Platoes* Glasse, they might see how they were depryued of all their senses, and left without any humane part that should be in reasonable men, and that by looking in this Glasse, they might reforme

forme themselves : *Al hoc utile est nobis Speculum* :
A Glasse is necessary herein.

Such a Glasse had *Socrates* to shew his Schollers, that they which were most beautifull and goodly, wanting no comely forme of body, might learne by *Socrates* Glasse, not to deface that Beauty, or deforme that body with any foule vice, or filthy fault of the minde: And if they were lame, crooked, or any way deformed, in the same Glasse, *Socrates* taught them how to amend and to counteruaile the deformity of the body, with wisdom, knowledge, and vertue of the mind: *Ingenii cultu morumq; probitate pensarent.*

ὁ σκῆπτρον
ἐκδωκεν
τοῖς μαθηταῖς
αὐτοῦ, ὥστε
οἱ μαθηταὶ
αὐτοῦ, ὡς
καὶ οἱ
μαθηταὶ
τοῦ
Χριστοῦ.

This was the vse of the Glasse, sayd *Seneca*, to amend faults, and not to learne faults; not to learne Idolatry, as *Nestorius* did, to make Mirrors of men; or like *Narcissus*, to flatter our selues.

Narcissus
glasse.

Archimedes Glasse was much more commended in *Syracusa* to deceiue the Romanes his enemyes by his Glasse, then we by our owne Glasses to deceyue our selues.

Archimedes
glasse.

It was lawfull for *Archimedes* to practise policy, to burne Townies, Cyties and Shippes by his Glasse, to destroy the enemyes of *Syracusa*.

Next this Glasse of flattery, commeth in the practising Glasse of Idolatry.

If *Nestorius* and *Narcissus* deceiued themselves & others, what wonder is it that *Zeuxes* painted a Bitch on a Table so liuely, that Dogges at the sight thereof barked? Or that *Parrhasius* painted a Mare in such sort, that Horses neighed at the looking on it?

*Aelian. 2.
de var. hist.
Plin. li. 36
cap. 5.*

Neither of that picture which *Praxiteles* made, which was the Image of a beautifull comely woman of Marble, to stand in a Temple at Gnydos, that some youth of that citie supposed the Image to bee no lesse a woman, then the Dogges that barked at *Xenxes* Bitch, or the Horses that neighed at *Parthasius* Mare, or the Bull that lowed at the brasen cow in *Syracusa*; but I thinke not so of the wooden Cow of *Crete*, the mother of Monsters.

But these are things naturall and easie to be beleueed in Beasts, because they are beasts: but for people of reason and vnderstanding, to loue Images and pictures, & to honour & worship them, is more beastly then beasts them selues, because they should not be beasts.

*Plut. in
Camil.*

Rome, of all kingdoms and countries, was beholden to Images: for when *Camillus* had ouercome the Veients, one of *Camillus* Soldiers asked *Innoes* image, *Vis migrare Romanus*: Who answered, *Libenter volo*.

*Plut. in
Coriol.*

So the Image of Fortune in *Coriolanus* time, at the dedication of her Temple, gaue great thanks vnto the Matrones of Rome, and sayd, *Reſte me dedicasti Matronæ*.

*Oro. lib. 3.
cap. 22.*

The citie of Rome being vexed with a long plague, was admonished by *Sybilles* books, to send to *Epidaurus* for *Aesculapins* image, who followed the Ambassadors in forma *Serpentis*, from *Epidaurus* to Rome, and healed the Roman plague, so that Rome was so full of Images, that *Cicero* sayd, *Quot linguæ hominum Romæ, tot nomina Deorum*.

In Athens were but fewe lesse in number then in Rome, they had as many Images in Athens, as they had Poets to faine the, or Painters to paint them, they had

had so many Images, that they had an Altar *ignoto deo*, that some Philosophers thought good to banish all Poets and Painters out of Athens.

In Egypt, the mother of Idolatry, were the Images of all kinde of Beasts, of Serpents, of Fowles & of fishes worshipped as gods, *O seculum Dæmoniorum, non Deorum!*

And therefore *Iehu* vsing this stratagem to destroy these Idols, sayned a day of great solemnity and sacrifice to *Baal*, and called al the prophets, priests & frends of king *Achab* to this solemnity, saying, that he would, as *Achab* had done before, sacrifice to *Baal*; and hauing them all within the Temple, commaunded certayne soldiers to inuade and kill them.

The stratagem of *Iehu*.
4. Reg. 10

So God taught *Moses* such stratagems in Egypt against *Pharao*, and to *Iosua* at *Iericho*, and at *Ai*, to destroy the enemies of God.

Ergamenes, king of *Ethiope*, vsing the like policy as *Iehu* did, to make an end of all the priests of *Ethiope*, who by their Lawe had authority to elect a King, so long to raigne as pleased those priests to suffer him, dissembled the like policy as *Iehu* did, to solemnize a sacrifice to their gods, where he slue them euery one.

Diodor. lib. 4. cap. 10.

So is dissimulation lawfull in such and like actions. So *Chusa* dissembled with *Absolom*, and said, God saue King *Absolom*, as though he had refused and forsaken king *Dauid*, and was become an obedient seruant to *Absolom*. By this meanes he ouerthrew *Achitophel* and his counsell, and afterward *Absolom*.

2. Sam. 17

Samuel dissembled his comming to *Bethlehem* to annoynt *Dauid* king ouer *Israel*, pretending that he came to do sacrifice, as the Lord commaunded.

1. Sam. 16

1. Sam. 21

So *David* fayned himfelfe madde, lest he should go with king *Achish* to fight against *Israel*.

To ψευδῆ
καὶ ἀπίστῃ
ἐπιφροσύνη
τῶν ἀρχι-
μετρῶν.

Plat. de

Rep. 5.

Aug. in 5.
Psal.

Disimulation therefore may be vsed, yea euen in Courts, as *Plato* sayd, that Princes may dissemble, to preuent greater harmes to their subiects, and may vse such policies as the Phisician doeth to his patients, to put poyson in his drugges, to heale his patients.

Yet I remember *Augustines* saying of dissimulation, that there be many kinds of dissimulatio, & in some of these saith *Augustin*, *Non magna culpa, non tamen sine culpa*.

ὡς ἀνὰ γῆ-
καὶ οὐρανὸν
κεν τὰ
μικρὰ. &c.
Plin. in Pol.

Likewise *Licurgus* held it necessary, that both dissimulation and ambition should be sometimes vsed to offend in the least Iustice, to performe a greater Iustice, and yet not allowing that, but *palliatā Iustitia*, and that for necessities sake.

Υπερκατα-
σχυντοὺς
δουλοῦσθαι.
Plin. in Cat.

So *Cato* dissembled and suffred sedition in his house among his seruants.

Υπερκατα-
σχυντοὺς
δουλοῦσθαι.
Plin. in Cat.

Where the Lyons skin, saith *Lysander*, reacheth not, it must be sowed to the Fox skyn: So that Princes must be of the nature of the Lyon, and yet be as wise and as wary as the Fox.

Front. lib.

3. cap. 3.

So *Hanibal*, by a flattering stratagem said, that those that would go to the enemyes to learne and to know the counsell and seruice of the enemyes, were not to be called Traytors, but the onely expert Soldiers, & most worthy to be esteemed. Then were they more bold, and went the next night as they had appointed. The Romanes hauing often times vnderstanding of the subtilty of *Hanibal*, tooke them and cut off their hands, and sent them to *Hannibal* without hands.

Diodorus
garrison at
Amphip.

Diodorus hauing a garrison in *Amphipolis*, suspecting two thousand *Thracians* which were seditious in
the

the towne, fearing some conspiracy against Amphypolis, sayned that certayne ships of the enemy sayled at the next shore, which should be a great spoyle to the Thracians, and most easie to obtayne. The Thracians being greedy and seditious Souldiers, gathered their company together, and set out of Amphipolis with great hope of a good pray, who as soone as they were out of the City, the Captain commaunded the Gates to be shut and kept them out, & so they cleered Amphypolis: Such policyes must be vsed against false seditious people, to finde them out, to ryd and cleere them from honest people.

By such dissimulation through sedition, *Hanibal* got Tarentum. So *Marcellus*, by corrupting of *Sosistratus*, wanne Syracusa. So *Philip* of Macedon, by the like, got Samos of *Apollonius*. He could so Philip-pizin with *Pythia*, as *Demostenes* sayth, that none might haue accessse to *Apollo*, but *Philip* of Macedon.

*Cic. de
dignitat. 2*

But *Philip* being admonished by the selfe same *Pythia*, to take heed and to looke to *Quadriga*, though hee caused streight all the Coaches, waggons, and Chariottes within Macedonia, to be taken asunder, and with all care shunned & auoyded the place in Bocetia, called *Quadriga*, yet *Philip* could not auoyd that *Quadriga*, which was written vpon the hylt of *Pausanias* sword, with the which *Philip* was slayne.

*Cic. de
Fato.*

Iulius Caesar practised no such policy, for he quieted a Legion of seditious Souldiers with one word, *Num vos pudeat, Quirites?* Are ye not ashamed, you Romans, of your seditious practice? They suspecting that *Caesar* had intelligence of their practice, they were presently reconciled and pacified with that word, & with the sight of *Caesar*.

K 4

With

The saying
of Dema-
des.

With the like word, *Demades* an Orator of Athens, being taken captiue by *Philip* of Macedon, with many more poore captiue Greekes, ouer which *Philip* so triumphed, daūcing & feasting with Garlands & Crowns and taunting them with spitefull words, *Demades* spake boldly vnto him: *Nonne se pudeat Philippe, cum fortunatus te Agamemnonem fecit, te in tuis opprobriis esse Tharsitem?* Art not thou ashamed, king *Philip*, whom Fortune made equall with *Agamemnon*, thou to make thy selfe in scoffing equall to *Tharsites*? Vpon which words, *Philip* dismissed the poore Captiues, and entred in league with the Athenians.

But *Alex. Seuerus* clean contrary to *Cæsar*, perceiuing as *Cæsar* did, many seditious souldiers conspyring together, dismissed them out of the Army, cleered his Campe, and said, *Discedite Quirites, deponite arma*; for he was as glad to be ryd of such Souldiers, as they were glad to be ryd of so seuer a Captaine.

Cic. de
Orat.

ΕΑΥΤΙΣ

ΙΔΙΑ ΠΟΙΝΗ

ΤΑΙΣ ΑΙΡΗΤ

ΡΗΤ, Ν. ΤΟ

ΔΕΜΟΥ. ΟΥΚ.

Plat. de

lego

Cornelius Gracchus, a very eloquent Romane, but alwayes so factious & so seditious, that he was euer wont to haue secretly behind him, one of his seruants, a Musician with an Iuory Flute, to mooue, to stirre, and to giue life to his Masters speach to mooue sedition. This *Gracchus* little esteemed *Platoes* lawes, who iudged euery way a seditious man worthy of death, as the law was: *Si quis priuatim pacem bellumue fecerit, capitale esto*: yet had *Gracchus* rather be slain among seditious men, him selfe being chiefe seditious, then to liue in peace, and to mayntaine peace in his country at Rome.

How much better was *Egeffas* a Phylosopher in Cyrena, who not onely perswaded against factious and seditious men, but also inueyed against al wickednes of life.

life, exhorting to abhorre vice and to loue vertue.

Such counsell gaue *Egeſias* to the *Cyranians*, as *Solon* gaue to the *Athenians*, whole precept was alwaies
Conſule qua optima, non quæ ſuauiſſima.

Συμβουλευ
μη τα ηδι-
τα, αλλα
τα καλιστα
Λαττ. η
Solo.

By which perſwaſion, he ſo mortified the *Cyranians* that they thought it better to dye, then to lyue. But that good practice of this Phyloſopher, was by *Ptholomei* king of *Egypt* put to ſilence, leſt too many became honeſt and vertuous.

Such a Phyloſopher to perſwade, and ſuch a Preacher to teach mortification, were wel worthy of a golden Image, were it not that ſom kind of people would eſteeme more of the Image then of the man, as *Dionifius* made more of *Iupiters* golden Garment, then of *Iupiter*, more of *Aeſculapins* golden beard, then of *Aeſculapins*: It was euer his ſpeech for money.

Laet. in
Ariſt.

Νευρα της
ηγομενης
τα χρημα-
τα.

Seditious men euer eſteemed the golde of the Temple, more then the Temple; the gold of the Altar, more then the Altar: they be like the *Moabites*, alwaies ready for the ſpoyle.

4. Reg. 3.

Theſe bee they which *Iohn* Baptiſt calles *Prognies Viperarum*.

Matt. 3

It may be ſayd of theſe wicked Practiſers, that they know not of what ſpirit they are, as *Chriſt* ſayd to *Iames* and *Iohn*, when they would haue fire from heauen to burne *Samaria*. *Nescitis cuius Spiritus eſſis,*

Lnc. 9.

Many practice ſuch policyes with ſuch ſurges as the *Syrians* that went from *Damaſco* with two eyes to kyll *Eliſeus* at *Dothan*, but they were brought blinde from *Dothan* to *Samaria* among their enemies.

4. Reg. 6.

Others practice the like policy with *Gibeah*, and run after *Naaman* the *Syrian* for gifts & rewards, vntill the

4. Reg. 5.

L

leproſy

leprosy of *Nadiman* come vpon them and their houses for euer.

Sometrusting to their strength, put their hands to many dangers, like *Milo Crotoniater*, who drew a great yron wedge out of a strong clouē oake with one hand, & thrust the other hand into the cleft where the wedge was, but the oake fastned vpon his hand, and held him vntill wild beasts came to deuoure him.

Néor

μεγάλη

ἰσχὺς

ἀβδύτης.

Hermes.

cap. 12.

2. Mac. 9.

3. Reg. 20

4. Reg. 19

Hermes the Egyptian sayd, that vngodlines is a very heauy sicknes to the soule of man, who is neuer quiet, nor resteth, but in actions of vngodlines,

Antiochus was so vngodly a king, that he was wont to say, that he would make Ierusalem a graue to bury the Iewes.

Benhadad would bragge, that the dust of Samaria would not suffice, that euery one of his soldiers should haue a handfull.

Sennacherib was wont to bragge of king *Ezechias*, that neyther God nor man might deliuer him out of his hands.

Dripetine, *Mithidrates* daughter, Queene of Laodicea, had double teeth set in a rowe, one row beside another, in such deformed sort, that it loathed any man to looke vpon her: and yet not so lothsome to behold, as to heare the brags and blasphemies of these blasphemers.

Alawa
gainst Ty-
rants in
Greece.

The Greekes yelded diuine honours to them that would kill a Tyrant, neyther can it bee a greater sacrifice to the gods, saith *Seneca*, then the death of a Tyrant, *Spolia opima Ioui*, A rich spoyle vnto *Iupiter*. Wherefore *Hermodius* and *Aristogiton*, two Citi-
zens

zens of Athens, for killing of *Pisistratus* the Tyrant, had graunted them for honour, that no man should euer be called after their names in Athens, for that they were much plagued by Tyrants.

In Greece, a Lawe was made, that *Tyrannorum filii conscii parentum sceleris, haud secus morte et exilio mulcentur*: that Tyrants Children should be banyshed or dyc with their parents.

Seccio. 12.



ARIVS Signet vpon *Alexanders* hand mooued much the Macedonians to doubt of their kings fauour.

Darius
Signet.

Pompeyes Signet vpon *Cesars* finger, much spited the Romanes that were *Pompeyes* friends.

The Signet of *Marcellus* the Confull vpon *Hamibals* finger, being slain in an ambush, so astonished the Army, that *Crispinus* in great haste sent Letters to Salapia and to other ports and townes about Apulia, that they should not giue credit vnto *Hamibals* Letters, though they were sealed with *Marcellus* Signet.

Marcellus
Signet.

It was the maner of *Alexander*, after hee had conquered *Darius*, when hee wrote his Leters to Persia, to seale them with the Signet of *Darius*, and when he wrote to Macedonia, he vled his owne Signet.

So *Iulius Cesar* (after king *Mithridates* was subdued by *Pompey*,) soone vanquished king *Pharnaces*, *Mithridates* sonne, without any great warres, but by yeelding of his Crown and his Signet vnto *Cesar*: so he

wrote

wrote to his friend *Anius* to Rome, but these three words, *Veni, vidi, vici*: No Nation resisted *Cæsar* after he had conquered the Gaules, but his owne nation the Romanes.

Diuisions ouerthrew kingdomes and Emphyres, so was Greece by Gracians, and not by *Philip* of Macedon: so were the Israelites after their diuision into two kingdomes, ouerthrowen within them selues by their owne nation the Israelites.

The Romanes, though not equall in number to the Spaniards, nor in strength to the French men, nor in subtilty to the Affricans, nor in knowledge to the Grecians, yet in time the Romanes mastered all these, and many more nations, *Armis et viribus*, sayth *Vigētius*, *Pietate et religione*, sayth *Cicero*: but most writers affirme, that the Romanes became Conquerours *Humilitate et unitate*: which is the onely cause of all Conquests.

Cotys king of Thracia seemed herein to imitate the Romanes, who was certified that the Athenians had graunted him to bee free Denizin of Athens: and I will (sayd *Cotys*) make all the Athenians free in Thracia, and wil make Athens and Thracia all one, *Sic Thraciam Athenis æquauit Cotys*.

The fower of all discord is Sathan the Serpent, that soweth Tares amongst good Wheat, while we sleepe. We haue no helpe against this Serpent, but watching and praying.

The Hebrues that were bitten by Serpents in the wilderness, were healed by looking vpon the brazen Serpent in that wilderness.

The Egyptians could saue themselues from Serpents

pents of Ethiopia, by their Birds Ibides.

The Arabians had remedies against their venomous red Serpents, by eating of an Arabiā fruit, where those Serpents bred. *Diodor.*

The Gracians by the counsell of *Theophrastus*, and practice of *Ismenias*, had their remedies against the stinging of Vipers.

The Apulians had their salve to saue them from the biting of Tarantula, by musike. *Alex. li. 2. cap. 17*

The Romans found meanes to mitigate the plague in Rome, as you haue heard *clauo fixo*.

But a greater plague ceased in Israel by *Iachs* knocking a great naile into *Siseraes* temples. *Iud. 4.*

Yet against the Serpents teeth which *Medea* sowed, whence sprang armed men out of the earth, who deuoured one another, no helpe, no remedy, was found against these Serpents.

The viperous biting of seditious treacherous men that bite a great way off, that no man shall see them, nor know them before they haue bitten, *Non prius intelligas proditorem, quam proditus sis*, sayth *Seneca*. How then shal we preuēt such with all the wisdom we haue, or punish such with all the Lawes wee haue? For sayth *Cicero*, *Crimen conceptum aut cogitatum, poenam non meretur*. Faultes conceyued and thought on, which no man knoweth but God himselfe, ought not to be punished: for (sayth *Cato*) *Voluntates non sunt legibus obnoxie*: A mans thought is vnder no law, but vnder Gods lawe. *πλάγιον τῶν ἄλλων ζων, ἢ ἄνθρωπον ἀρχῆν.*

But yet in another place *Cicero* vrged before the Senators, that *Clodius* seruant, for that he thought to kyll *Pompey* the great, being then a sole Confull of Rome, which was the father of the country, and as a king of

Curt. lib. 7

the Romans, thought no lesse in his heart, then *Caligula* did, that wished Rome to haue but one neck, because he might cut it off with one stroke: but that stroke fell vpon *Caligulas* necke: so such cruell Tygers are often made foode to feede fowles. Nothing is so strong (saith *Curtius*) but sometime the weakeſt may ouerthrowe it. We see the long & great trees, that long were in growing, in one howre to be cut downe.

All Countreyes ought to bee purged and purifyed of these factious and seditious men, not as *Naaman* the Syrian was purifyed by washing in Iordan: neyther as *Exechias* purifyed the Temple of Ierusalem, but by a Military purification, and to sacrifice such fellowes by decimation, as *Tamberlaine* and *Xerxes* did.

Odess. 2 I.

It is in *Homer* written of three kindes of purification: the one by fire, the other by water, the third by ayre: where mention is made of *Vlisses*, how hee commaunded that offences and great faultes should bee purified with Brimstone and fire, and with the slaughter of hogges, for a sacrifice to the Gods.

The like is of *Orestes*, who, after hee slew his mother *Clitemnestra*, was so vexed with furies, that hee wandered like a madde man, vntill he was purified with water sent for from the Traceniens, and had from seuen feuerall riuers, and being put all together into a vessell and washed ouer his body with that water, to purifie & cleanse him, *ex materna cade*, of his mothers murdering. It should seeme that *Homer* was acquainted with the cleansing of *Naaman* the Syrian, in the floud Iordan, of his leprosie; for they liued almost in one age.

In purification and purging of false, deceitfull, and seditious Souldiers, the Generall, the Coronelles, the
Cap.

Captaines, and all the souldiers, all crowned with Laurell, should in *Martius* field make such supplications & sacrifices, as *Ser. Tullius* the third King of Rome had then constituted, which was a sheepe, a Goate, a Sowe, and a Bull, at which time the Army should haue a certaine portion of corne, *pro cuiusque contubernio*, for euery tenne Souldiers being of one company, and euery one should haue a peece of money, called Drachma, with other such military rewards, as were fit for euery company to offer ioyntly their oblation & sacrifice for the purifying of their Army.

The purging of Campes.

In like sort, if any great earthquake, lightning or thundering were, for the purifying & purging of their Countries from seditious and mutinous people, either in the field amongst Soldiers, or in their Cities amongst Citizens, or in their Nauies vpon the Sea, they vsed many ceremonies.

The banishing and purging of such trecherous and seditious people, in Nauies on Seas, differed nothing, but in some ceremonies, which was, that many altars should be made vpon the shore, and that altar which the water of the Sea had sprinkled, the Priests vpon that altar should sacrifice the offenders: then part of the sacrifice should be throwne into the Sea, the other burned vpon the shore: this was the olde maner of the Romans in purifying and purging of wicked false men, from good men.

The purifying of Sea-Souldiers.

They were so carefull, or rather superstitious, that if either an Owle, or a Wolfe had bin within the Temple of *Iupiter* in the Capitoll, *sacrificium peculare* should be vsed. Many such night-Owles, and many day-walking Wolves, come not onely into our Temples, but into our houses.

*Scipio E-
milianus.*

Scipio Emilianus, at what time hee was Cenfor, made no other supplication to the gods, but only for the prosperitie of the city of Rome, and for purging of seditious men out of the city of Rome.

Nero.

But *Nero* in his sacrifice & supplication to the gods, made only mention of himselfe and of the people, but not of the Senators and Magistrates. Too many are of *Neroes* nature, which would faine feed the peoples humours, to moue sedition and mutinies, but generally they haue the like end as *Nero* had.

*Alex. lib.
5. cap. 27*

Supplications and prayers were made amongst the Pagans, for any victories or good successe to any kingdome or countrey. A decree was made in Rome, that the Citizens for fiftene dayes should offer sacrifice and supplications to the gods for the good successe, that *Iulius Cæsar* had in his warres against the Gaules.

*The purification
of
good suc-
cesse and
victories.*

So did *Cicero* being then Consull, cause all the Senators, Patricians, Tribes, with all the Citizens of Rome, Matrons, wiues, young and old, by themselves crowned, to offer supplications and sacrifices in their Temples, celebrating solempne feastes, in token of great ioy and triumph, that the conspiracy of *Catiline* was found out by *Cicero*, and his confederats vanquished by *Luc. Antonius*, then Consull with *Cicero*.

The like did *Cicero* for the victories and happy successe of *Oct. Cæsar*. So did *Dec. Brutus* for the ioy and gladnes of the ouerthrow of *Marc. Antonius* at the battell at *Mutina*.

The Grecians commonly neuer vsed supplication for any happines or fortunate successe, but playes and feasts, but if it were some great victory over the enemy, or sauing of their city from the enemy, shē they would

with

with great pompe & solemnity in their Temples offer sacrifice and oblations, sing Hymnes and Meeters, in yeelding thanks to their gods.

The Athenians had also, saith *Theopompus*, euery fifth yere, as the Romans had their *Lustrū*, so had they their *Panegyrys*, their meeting in a Session to giue thanks to their gods, with one cōsent, for the defending of Athēs against the enemy: at which time, they made supplication for the people of *Platea*, their next neighbors, and of *Chios*, to the gods, to maintain the prosperous estate of their countrey, with banning and cursing of *Philip* and all his countrey *Macedonia*, with supplications to destroy his Nauies on the sea, his Army vpon the land, his children and his family, as most detestable enemies vnto Greece: See the care and loue the Heathens had of their countrey.

The manner of purification in Athens.

Alex. li. 3. cap. 27

The Greekes had also instructions of *Epimenides*, to purify their Cities in this sort; to let two sheepe, the one blacke, the other white, out of the townes end, and some man appointed to follow them, and where they would stay or lye, there would the Greekes offer oblations and sacrifice to their gods: this was their care for their countrey, and such should be the care of all good men towards their Countrey, to purge, to purify, and to weed all trecherous and seditious men as are neuer well, but either inuventing or doing some euill to their Country; not much vnlike to the purification of *Moses*, which you shall read hereafter.

When the old Gaules purified or cleansed their Cyties or Townes, their custome was to feed one man most daintily for one whole yeere, and being full fed

Of purification among the Gaules.

M

and

and fat, they led him round about the Citie or Towne vpon a solemne feast day, and after brought him without the City, and stoned him with stones to death, as a sacrifice to purify their people.

Such a custome, as it seemeth, had the Iewes, when *Pilate* would haue had Christ deliuered, and let *Barabab* the murtherer dye according to their Lawes, the Iewes cried, Crucify Christ: they had rather haue *Barabab* a murtherer, then Christ a Sauour.

It seemed by *Xerxes*, which by lot of Decimation slue that Souldier, and deuided his bodie vnto two parts, to purify the army, that the Persians vsed that kind of purging and cleansing of their people which the Gaules did, and the Macedonians. The like law obserued the Iewes, that one yeerely should dye, to purify the people, as it seemed by *Pilates* speech, when *Barrabas* was set free, and Christ died.

Eliheus. So *Eliheus* the Prophet willed *Naaman* the Assyrian to goe and wash himselfe seuen times in the riuer Iordan, and so he should be clemented of his Leprosy: but some practise with *Gebezi*, to deceyue their masters. What shalbe their reward? The reward of *Gebezi*, the leprosy of *Naaman* for euer.

Moyes. *Moyes* was commanded from God, to put his owne sister *Miriam* out of the host for seuen dayes, vntil she was purifyed by the Lawe, before she should be receiued againe into the army.

In another place *Moyes* was commaunded, that the Israelites should abstayne frō their wiues, their clothes washed, before they should approach neere the hill. So Christ in the new Testament willed the ten Lepers to

to goe and shew themselues vnto the Priest, according to the law of *Moses*: but as they went, they were healed, and one came only to giue thanks vnto Christ.

I doubt much, that neither *Elizeus*, *Moses*, nor Christ himselfe can heale a number of their leproly, where men are so false, that they can neither be true to their Prince, nor to their Country. Where shall men finde faith? What fire, what water can do good, when the fyre of heauen can not purify, and the water of life can not wash them?

The maner of purification by *Moses*, was to kill a liue Sparrow ouer a fountaine of water, & the Priest should take Cædar wood, a Scarlet lace and Hyssop, & should dip them with the liuing Sparrow in the bloud of the slaine Sparrow, and sprinkle vpon him that was vncleane, and so to bee purified. He that was cleansed and purified by *Moses* Law, should wash his clothes, and shaue off al his haire of his head, of his beard, and of his browes, and wash himselfe in water, and wash his clothes, and be kept seuen dayes from the Camp. But concerning purification by the Law of *Moses*, of blacke spottes, scabbes, and vncleane issues, you may read the Leuiticall Lawes, how God would haue his people cleane, pure and sound, both outward and inward.

Moses purification.

Leuit. 14.

The Heathen were so superstitious in their ceremonies of purification & purging, that if any great earthquake, thunder, lightnings, or any monstrous kind of births of men or of beasts were in Rome, they should be throwne into Tyber, or should be slaine to be sacrificed, to appease their country gods.

M 2

There

There are many monstrous births in diuers places and countries, that might be as well throwne into their owne country Riuers, as the Romanes did into Tiber, and ought farre better to bee drowned in their owne countryes, then the children of the Hebrues out of their countrie, by the Egyptians in Nylus,

Where I leaue, vntill I haue further time to write.

FINIS.



27